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AGNES H. MORTON.

Foundation Stones of Success

Edwin Markham, Editor-in-Chief

VOLUME VI

One's Self and Others

By

Agnes H. Morton

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Introduction

An eminent American divine wrote to his daughter:

"Better marry a well-bred fool than an underbred *savant*. The Creator may, under favorable circumstances, put brains into the head of the fool. Omnipotence, itself, cannot make over a full-grown boor into a Gentleman."

Professor Brander Matthews of Columbia University said in a lecture upon English Literature: "I could go through my classes and pick out, without fear of a mistake, the young men who belong to 'Reading Families.' No college curriculum, however excellent, can atone for the lack of early Home Education."

Professor Shaler of Harvard University asserts the belief, founded upon many years of observation, that "more young people fail in starting out in life from the lack of good manners than from any other cause."

Holy Writ extols the "perfected praise" uttered by the lips of "babes." The speech of a four-year-old boy holds the essence of the truth enunciated by learned students of men and manners. The social solecisms of a distinguished statesman were criticized sharply in the urchin's hearing. No one thought of his presence until the childish pipe supplied what our professors would call "the crux of the enigma."

"I *sup*-pose his mother didn't teach him how to behave when he was little!"

Upon this nugget of "perfected" wisdom I base the familiar talk I would hold with mothers upon this vital subject.

There is sound common sense, many degrees removed from pietistic cant, in the declaration that the Golden Rule is the chief Corner Stone of what we name (and

vaguely enough!) "Good Manners." In modern phrase, we abbreviate the Immortal Code into the injunction—"Put yourself in his place."

The alphabet of the System should be taught to the child in the cradle. By the time he can comprehend the meaning of his mother's words and pantomime, he should know that he must be civil and gentle in his behavior to those about him. If he scream angrily for food or toy, it should be denied him until he is quiet and good-humored. To strike nurse or playmate; to refuse to put his chubby hand into that offered in friendly fashion; to "grab" or fight for a coveted object—one and all, these are misdemeanors, and should be dealt with as such. I have seen year-old babies who were miniature gentlemen and ladies, and—it is well to note for the benefit of those who contend valiantly for "the right of a child to develop his or her own individuality"—who were happier and healthier for the judicious training exercised by the parent.

The fallacy that the young of the human species is a barbarian ingrain until it nears the "age of discretion," is unworthy of what we boastfully style "the Children's Age."

The divine law of respect for the rights of our fellows cannot be inculcated at too early an age. Teach the child to await patiently his turn to be helped at meals, and that it is right and "pretty" to offer to a companion a gift of fruit or confectionery before he bites into it. He will soon learn to take the action as a matter of course. As naturally he will fall into the habit of not interrupting the speech of companions; will learn that it is rude to pass between his elders who are talking together, and to push out of a doorway in advance of a woman, or an elderly man; it will seem natural that he should pick up Grandpapa's book when it falls on the floor, and chase and recover the ball that has rolled from his mother's knitting to a far corner. The girl-baby will learn to

curtsy and hold out her hand to visitors before she can articulate a formula of greeting. As soon as Johnny can run alone, he must be made to comprehend (and to recollect) that it is "not polite" to remain sitting while his mother is standing, or when she or any other lady enters the room.

I hold in pleasant remembrance two laddies of whose presence in the library I had entered in quest of a book, I was not conscious for the five minutes spent in the quest. Presently a small voice from an alcove saluted my ears:

"If you please, Mrs. Blank, would you mind if we were to sit down?"

One boy was seven, his brother was five. Each had his book, and they had arisen from their seats at sight of their mother's guest.

They are now grown and doing men's work in the world bravely and well. Always and everywhere their behavior is marked by what we reflect unfavorably upon our own generation in describing as the "exquisite tone of the Old School"—a School which allowed time for the moulding of Good Manners. The trees have retained the inclination of the training bestowed upon the tender twigs.

"The charm of perfect manners was natural to him," wrote a public man of a dead comrade. I knew the man thus eulogized. I also knew in what atmosphere of domestic life he had grown to the stature of the Perfect Gentleman. Courteous consideration for members of the same household; respect for the feelings and preferences of brothers and sisters; the obligation to speak as civilly and kindly to them as to visiting-strangers; gentle speech to servants and other inferiors—these were some of the moulding touches of the mother's hand upon plastic clay which the polished vase would hold forever.

Mothers would do well never to lose sight of the significant fact that, in the manufacture of our finest pottery,

there is one stage of the process that must be perfected by the human hand.

No machine has ever been invented that can do it.

Marion Harland

Foreword

To the Junior Members of the Social Household:

As I have been arranging these talks on polite behavior, I have been haunted by the thought: I wonder if what I am saying is too "old" or too sedate for you boys and girls.

It is true that much of the discussion of the conventional code does not just now concern you; and perhaps certain things that I am saying to the "seniors" and the "younger set" are beyond your years. But if some of these pages look too forbiddingly sober to your young eyes, you can skip over to the subjects that attract you more. There is no absolute order in the chapters; so read first that which you like best, and later the other subjects may have become more interesting.

If you encounter a word here and there that is not familiar, now is the time for you to become acquainted with it. Your never-failing friend, the dictionary, will introduce you—with the highest authority. We all form some most delightful acquaintances in that way.

I am not trying to "write down" to you; for I realize how swiftly you are "coming up higher." I speak not only to what you are to-day, but to what you soon will be. Only a brief time will pass and Mother will awaken as from a dream to find her little John grown to manly stature, her little Mary wearing the demure dignity of young womanhood. We must be prepared for this fleet-winged future.

So, if I say many things that sound rather serious and "grown-up" to you at present, it is because the Vision beckons.

Let us go blithely to meet it, John and Mary.

A. H. M.

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CHAPTER I

SOCIETY AND ITS FOUR CIRCLES

WHAT is "society"? We think that we know; but since we are looking for a precise definition let us consult the unabridged dictionary. Here we find "society" explained in all its aspects, public and private; but we will consider only those definitions that describe society in the popular conventional sense: arranging four statements in the form of a progressive definition that starts with the abstract idea and ends with the most restricted meaning of the word.

THE FOUR DEFINITIONS OF "SOCIETY"

This complex definition is like four circles, one within another,—not concentric, but having a point of identity in their circumferences, which allies each to any or all of the others, and permits any individual person or body of persons to pass at will from one circle to any of the others. This point of identity may symbolize "the touch of nature that makes the whole world kin." If such a point did not exist human progress would not be possible. The individual would not be able to rise above the state wherein he was born.

What Is "Society"?

First, we will take the definition of society in the abstract:

1. Society: Association in social relationship; fellowship; companionship.

In this outlying region of speculation about society philosophers meditate, enthusiasts dream, sociologists theorize, and debaters frame their arguments. Even the "untutored savage" has some ideas of his own about human relationships.

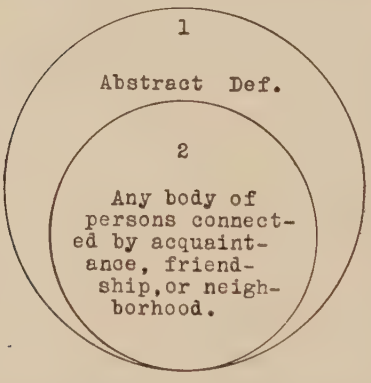
An abstract idea suggests a limitless field for investigation; yet, every human outlook is bounded by the horizon; so it is not inappropriate to represent this abstract definition of society by the first, or outermost, circle of the diagram.

Society in the Abstract

This definition does not mention people; it only states conditions under which people might be grouped. But society must mean people; so, we pass to the second statement:

2. Society: Any body of persons connected by acquaintance, friendship, or neighborhood.

"Any body," of course, means every body. From the palace of the king to the hut of the bushman, all groups of persons who live in even the least degree of mutual relation or of dependence (and who does not?) are gathered within the bounds of this second circle of the definition.

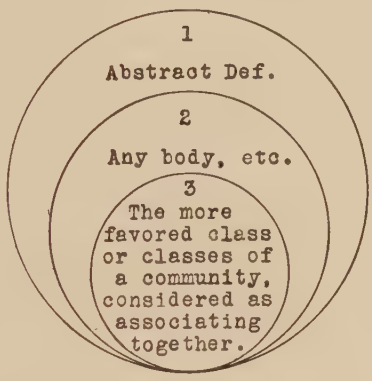


But this is too comprehensive to be definite; a classification that includes everybody fails to identify —us, for example. We feel inclined to protest against the placing of our group on a par with the bushman "body of persons." They may be "society" in their own benighted eyes, but not in our exacting estimation. We have a lofty idea of what

is meant by a desirable and happy "acquaintance," or "friendship," or "neighborhood"; we could find no "society" in an Igorrote village; we feel intensely averse to less uncouth, though still crude, associations that come under our closer observation. According to our interpretation, "society" means something fine enough, exclusive enough, to rule out all odious phases of community existence. So, we outline the third circle of the definition:

Bounds of the Second Circle

3. Society: The more favored class, or classes, of a community, considered as associating together.



Here, in this third circle, we find ourselves; for do not we belong to the "more favored" class? The definition sounds exclusive; and still the circle is expansive. Some of our classes are "favored" with abundant worldly prosperity; some are gifted, learned, and polished; others are barely within the borders of the "more favored" classes. Yet, one and all we have sufficient reason to rejoice that we are inside the line, where we may avail ourselves of every facility for social advancement. If we have comfortable dwellings, good clothing, wholesome food, with other substantial blessings that make life pleasant and reasonably care-free, and if with these we have sound health and a clear brain, we are indeed favored on the physical side of existence—and yet, not more favored than any person of the residuary second circle who has the same material good fortune.

The "More Favored" Class

What really distinguishes us as the "favored" class is our opportunity to be something more than creatures

of time and sense. There are churches, schools, libraries, pictures, flowers, music—not forced upon us, but within our reach. We have our chosen work, that brings us not only a livelihood for the body but vital sustenance for mind, heart and soul. Or, if our vocation is in itself a monotonous routine, we find recompense in social hours; we do the day's work manfully and cheerfully for the sake of the cultural opportunities that our honest earnings enable us to command. We have time to think of things eternal; time to improve our educational advantages; time "to invite our souls"; time to cultivate refined habits; time to exchange hospitalities and to manifest mutual good will and appreciation while "associating together." We have time to co-operate in many a project for the improvement of conditions in our community. We are assuredly "favored" far beyond the vast "body of persons" who live in the residuary part of the second circle—the wilderness area that lies outside of our fair garden of life. We pause a moment to felicitate ourselves and one another on being here; and also, to reflect that obligations go with privileges; to remember that the bestowal of the ten talents imposes the duty of "gaining other ten."

Opportunity Distinguishes the "Favored" Class

Which reminds us, that though one is born within the "favored" third circle, he remains there—or not—solely on his merits. No power can exclude him if he deserves to be there; no power can keep him there if he voluntarily slips back into the residuary second circle. True, family prestige may still enfold him with the shadow of social favor—the ghost of a dead respectability—after his personal folly has "wasted the substance" of it. Or, one may "slip back" not viciously but simply by lazily neglecting to make use of liberal advantages. Did you ever know of a person with "every chance in life" who "didn't amount to anything"? He may not harm anybody else; but how he disappoints his father and mother! And how unconscious he is of missing the best things in

Remaining in the Third Circle

life! The person who is "fortunately placed" in a "favored" environment, but fails to get the atmosphere, might as well take up his abode in a vacuum jar. The crystal walls are all around him, the outside world is visible through the transparent medium; but for all that, he dwells in a vacuum. Such an individual really belongs in the residuary second circle.

Perhaps, John and Mary, you think that I am talking in a very tiresomely serious way; but I feel impelled to urge you to be life members of the best circle of society; knowing that if you are to be thus permanently "favored" it will be through your own deliberate choice and persistent endeavor.

Life Members of the Best Circle

Of our human "relationship" to those outside groups with whom we have no congenial "companionship" (some of them live in Patagonia, some just around the corner), we will have occasion to speak hereafter, considering now only the activities of our own "favored" class.

Mark how much more meaning there is in the phrase "associating together" than in the phrase "connected by acquaintance," etc. We are "connected by acquaintance" with many whose lives touch ours only in the casual or remote way; in the "more favored" class we "associate together" under conditions that compel mutual consideration. We are constantly reminded of our obligations to others. We learn—sometimes by embarrassing experiences—that there is a right way to do even the simplest act; and that the wrong way is sure to be awkward, probably misleading, possibly disastrous to the good understanding that should exist between polite people. We realize that the social circle, like the commonwealth, must have its constitution and by-laws.

"Associating Together"

THE CONVENTIONAL CODE

The conventional code is a formula that has been developed by cumulative experiments in the social laboratory. When we act thus or so, as a matter of polite

formality, we are not obeying the arbitrary command of a few dictators of style. The transient caprice of fashion may tamper with external forms, but the essentials of good behavior are not subject to change. For certain rules we cannot search the records and find any one precedent or ruling; but we may not hastily reject a formal rule simply because we cannot at once discover the authority for it. We know this: that correct behavior is not manufactured by the code; the code has been deduced from correct behavior. Not one generation, but many generations have successively recognized and professed faith in the principles of equity that govern ideal society; and further, they have arrived at the conclusion that whatever manner of conduct best expresses the justly balanced relations of people is the correct manner of conduct. This sounds like a dry platitude; but you will find the proof in every detail of good manners. Watch for these proofs as we go along. There is hardly a feature of the code that does not justify itself. Perhaps some points seem overstrained; we say, "What senseless formalities!" They may be superfluous at times; in such case we properly modify—without discarding—the rule; not forgetting, however, that these little superfluous formalities are harmless, and that the occasion might arise when we would be only too glad to invoke their protection. A *gendarme* may stand by the hour like a bronze statue; of what earthly use is he? But if the peace is broken, if our lives are imperiled, the statue suddenly becomes the living exponent of law and order. So, a minor conventional rule that has little passive significance may in some emergency reveal itself in the light of an indispensable guard.

The Code Deduced from Correct Behavior

About Superfluous Formalities

By common consent a certain "convention" is accepted as the expression of a certain social attitude of one person toward another—or rather, toward any other. The more conventional it is, the less personal the significance; for that which is done by everyone under given conditions

is not an individual expression; it is a matter of conformity to the general rule. The strictly conventional rule is strictly observed by everyone on the strictly conventional occasion. Why? Because at such a time there must be no chance for any person concerned to get any other impression of the motive or conduct than the precise impression that it is correct to convey on precisely such an occasion. Strict observance of the conventionalities is a protection against misinterpretation; so, it is not wise to be informal when formality is in order. It is always easy to supplement this impersonal courtesy with as much individual friendliness as one cares to express at other times and in other ways—the times and ways that are more frequent in the experience of the majority of the "favored" class.

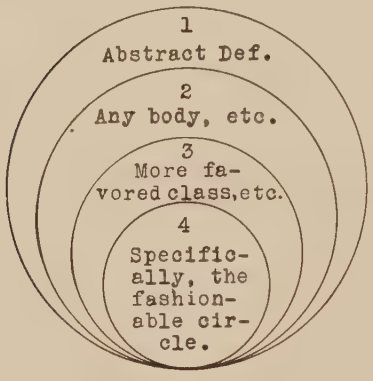
A Protection Against Misinterpretation

We are glad that we do not have to be so formal every day as certain groups of our third circle are socially and officially compelled to be. The king, the courtier, the statesman, the diplomat, each must devote a considerable portion of his time to the exchange of significant formalities. Private groups of the third circle, though not burdened with affairs of state, may choose to spend an equal amount of time on the elaborate phases of social entertaining. In every neighborhood, at least in the larger towns, are groups of persons who thus conspicuously exemplify the conventional code. Their object lesson in ceremonious behavior is ever freshly impressed upon all observers; and their way of conducting social functions is the accepted model of polite formality. These particular groups of the "more favored" class we assign to a fourth—or innermost—circle, to complete the definition:

The Fourth or Fashionable Circle

4. Society: Specifically, the fashionable portion of a community; those who pay particular attention to the forms and set occasions of social intercourse.

The formality or conventionality of this fourth circle is not to be considered as a thing by itself; it is—or should be—only the accentuation of the idea of courtesy that is—or should be—all the time demonstrated in the social interchange of the "more favored" classes. The personnel of the third and the fourth circles, if not virtually the same, is constantly interchangeable. Few live exclusively in and for the fourth circle; the most fashionable people are "in society" and in retirement by turns, as they may choose. Many of the third circle entertain with marked formality only at long intervals; and they may seldom attend very formal functions; but it is their duty and their privilege to know how to fulfil formal obligations with ease and accuracy whenever the event requires them to enter the fourth circle. Those who know exactly will also see how to vary the rules to suit simpler conditions: as, a smaller house, limited service, less money to spend, etc. In these practical things of life there is much contrast of conditions between the "favored" classes within the third circle.



Personnel of Third and Fourth Circles Interchangeable

Honestly interpreted, the code of society embodies the simple logic of the Golden Rule. Any person who thoroughly senses this reason for a stated formality can observe it in the spirit at times when a strict following of the letter is impracticable. Such a one, though unsophisticated, would be at ease in the fashionable group; or, if a member of the "four hundred," would make himself at home in a little farm house. The ability to adapt oneself to any surroundings, formal or informal, and to be "on one's best behavior" under all conditions, is a distinct mark of good breeding.

The Code and the Golden Rule

Just here, John and Mary are asking, "Do all the fourth circle people come from the third circle?" Unfortunately, no. (Remember that point of identity in the four circumferences.) Certainly, there are many half-civilized persons who behave with great formality. Some of that class (more or less disguised) occasionally invade our fourth circle. You, John and Mary, have not yet thought much about this; but your parents and your teachers often discuss the why and wherefore of the mingling of savagery and civilization in the wayward human being—"in society" and out of it. Miss Minerva recalls a certain shifting scene in a celebrated color-motion picture, wherein nothing so fixed itself in her memory as the face of one East Indian who turned his smoldering, glittering eyes scornfully upon the pageant of British royalty. Whatever his grievance may have been, it was a heathen face, a pagan expression, a glimpse of a vengeful spirit: type of some "body of persons" out in the vast, vague space of the residuary second circle. Yet—Miss Minerva recollected with a shock that she had seen that same glitter (not a transient flash, but a characteristic gleam), in the eyes of a fellow dinner guest, a brilliant but cynical jurist. With all his environment—outwardly within the favored class—and his undoubted familiarity with the code of the innermost circle of fashion, was it possible that he, too, at heart belonged to some group of the residuary second circle, marked by subtle savagery, governed by cruel antipathy? Miss Minerva was not very well acquainted with him, and was glad of that fact; still more, she was—subconsciously—relieved to feel confident that she did not attract him in the least. She would have recoiled had she seen any spark of personal admiration mingled with the glitter; it would have been as repugnant as a similar "mingling" in the inscrutable gaze of the pitiless East Indian.

A Type in the Residuary Second Circle

A Cynical Dinner Guest

I think that many a woman has felt this instinctive recoil. I wonder whether any man ever recognized a

danger signal when he saw that veiled glitter in some woman's eyes? I wonder; I do not know. In "Vanity Fair" Thackeray has pictured only one man who entirely escaped the wiles of Becky Sharp; and Thackeray was a clever student of human nature—as the phrase goes. Becky illustrates the "climber" bent upon reaching the very centre of the fourth circle, and trying to get there from the residuary second without honestly progressing through the third circle. The spurious "nobleman" and the adventuress who now and then dupe the fashionable world, are persons who are scheming thus to pass from the second circle to the fourth, utilizing the material conditions of the "more favored" class merely to bridge the space. They seldom get across without being challenged; there is usually at least one Captain Dobbin on guard.

The "Climbers"

It must be granted that the greatest pomp and ceremony are displayed in the courts of barbarian potentates; and also, that the ceremonies of civilized society are often ostentatiously observed by persons who give no evidence of being actuated by the spirit of the Golden Rule. It is the frequent incursion of these persons or groups from the residuary second circle that makes the formal politeness of the fourth circle seem so artificial that plain, honest people are inclined to doubt the sincerity of "conventional" behavior.

But the two ideas are quite dissimilar. "Conventional" means, conforming to established rule: always an orderly and just condition, entirely consistent with sincerity. "Artificial" means, wearing the semblance of a reality; and to that extent answering the purpose, superficially, for a time. Did you ever see wax fruit so perfectly formed and so exquisitely tinted that you imagined that you could see the down on the peach? It was a perfect imitation of reality; it "answered" as well as a real peach—for decorative purposes. But, did you take it in your hand, feel its kid-leathery surface, sniff the odor of

"Artificial" and "Conventional" Distinguished

the wax, bite into its plastic substance, and taste the chemical dyes? It deceived the eye; but it could not fool the other senses.

In similar ways artificial manners wear the semblance of true courtesy, and "answer the purpose" superficially; but they do not long deceive the critical mind, the sensitive heart, or the discerning spirit. No person can be a perfect model of good manners without sincerity. If you, John and Mary, dwell worthily in the third circle, your fourth circle code of behavior will be conventional always; artificial, never.

No Good Manners Without Sincerity

In the conduct of social affairs it is important to know the precise conventional customs. We may not always follow custom strictly, but we cannot intelligently deviate from it unless we know from what we are deviating. Understanding the formal requirements, we are prepared to decide how much formality is practicable, how much must be omitted. We discover that there are some essentials of good behavior that must never be ignored, while there are some details that are related to conditions, and observed or disregarded according to circumstances. Essentials stay; extreme formalities drop off when not appropriate, and any attempt to retain them where they do not fit is an awkward burlesque of customs prevailing under more fashionable conditions—a foolish and futile affectation, sometimes defined as "putting on airs."

Essentials Stay

Social tact is shown in the modifying of a custom even more than in its exact observance. The hostess who makes sensible innovations without sacrificing good form, is considered clever. If she receives you in a small house and so manages the formalities that you detect neither affectation nor a flaw in the proprieties, she may give you the hypnotic impression that you are being received at court. On the other hand, in the midst of material surroundings that suggest regal state, a tactless person may obey set rules so mechanically as to create only a commonplace impression.

On dignified and impressive occasions formality rules; any departure from the conventional custom is distinctly shocking. But a large proportion of the social events of everyday life are classified as "informal"—though this does not mean that formality is altogether eliminated. "Informal" ought to mean without form; but that is not the idea that we wish to express. Will not our expert philologists find a better word? We need a word that will express modification, not negation, of formality; particularly, the simplifying of the code to adapt it to simpler conditions of living; the deliberate omission of the non-essentials in order that greater ease and freedom may be enjoyed, without actual infringement of the proprieties. If, for lack of a more exact term, we must use the word "informal," we must remember that to be informal is not to ignore law. Can it be that a too literal acceptation of this word accounts for careless behavior at times—under a supposed "suspension of the rules"?

Definition of "Informal"

Because manners of the formal type are supposed to belong only to the world of fashion, many persons neglect to be mannerly in ordinary surroundings. It is true that the exact code is easily carried out only under conditions of wealth and leisure; but refined people who suffer decided limitation in both these respects, may evince the spirit of the code, and to a larger extent than many people realize, observe the letter—if they will.

Being Mannerly in Ordinary Surroundings

REVERENCE, THE TAP-ROOT OF GOOD MANNERS

The savage human being knows only one way to assert himself: he kills all his rivals. He may be awed by a dim sense of some Power beyond his reach, that he fears and hates and would defy if he could; but the savage, himself degraded, reveres nothing—seen or unseen.

In the consciousness of the civilized man self-respect and reverence are balanced sentiments; they cannot be considered the one apart from the other. Self-respect without reverence is aggression; reverence without self-

respect is servility. No one can truly respect himself unless he measures himself by some standard that he reveres; nor can he justly revere this standard unless he is nobly conscious of his own aspiration to measure up to it.

You know this by your own experience. At home, and in school, your training can be summed up under these two heads: you are required either to defer to proper authority, or to "stand up like a man"; or, really, to do both at once, since you cannot do one without doing the other, can you? It is the even swing of the pendulum that measures standard time. How is it in school? Who are the self-respecting boys and girls: the ones who observe all the rules, or the ones who evade or defy control? How is it in the community? Who is the self-respecting citizen: the law-abiding man, or the law-breaker? You cannot fail to notice that the lawless man, although he may be arrogant to the point of insolence, has no dignity; for, lacking reverence, he has no self-respect.

Inseparability of Self-respect and Reverence

Appreciation and gratitude are expressions of the reverence that you, as self-respecting boys and girls, owe to your parents. You may covet many advantages that for one reason or another they cannot give you. Do not pity yourself for this without pitying the deeper heartache that Father and Mother suffer for it. They may not be able to make all desirable things possible for you; but remember, they do make a host of evil things impossible for you. Do you ever thank them for keeping you out of mischief? Think, how many times you would do very foolish things if Father and Mother did not say No, with emphasis. Some day, when you review your childhood's happy years, you will find that your comprehensive reason for being grateful to your parents is, that their wise restraints protected you from your own ignorance and folly.

Reverence Owed to Parents

When you realize this you will begin to understand what your Father and Mother have done and are doing

for you. They may be rich and prominent, or they may be poor and unknown to fame. However great the contrasts that appear in the material fortunes of men, all good parents are wonderfully alike in spirit. To every worthy father and mother the Voice has spoken: the appeal to conscience; the challenge to judgment; the inspiration to strive for better results in their honest life-work, chiefly in order that the children may have richer opportunities than the parents themselves ever enjoyed. Wealth may further this wish, or its seeming advantages may clog progress; poverty may set hopeless limitations, or spur ambition to vault over the bars. These are four marked conditions under which a boy works out his own career—or fails.

All Good Parents Alike in Spirit

The best of parents cannot control the fate of any child, for each one of you is, after all, a free-will agent. The most that even Father and Mother can do for you is to help you to find yourself. There is no such thing as grafting one person's character into another person's identity. What we call "influence" is only the ability to assist someone else to get what we consider the correct "angle of observation," so that he may choose a better channel for his own life current than he might otherwise have discovered. As the years go by, each one is more and more called upon to use his own judgment; but no one is so wise that he can safely ignore the judgment of his elders. What though you are almost "grown up"? Perhaps now as never before you need authoritative advice. In the crucial moments of decision Father and Mother are your best friends, they, and any other wise teacher with whom they may take counsel.

The Judgment of Elders

Your parents have traveled the same highway; they have stumbled over ledges and boulders, tripped by unsuspected trailing undergrowth; they have looked into chasms; they have scaled cliffs; and they stretch a warning hand to point out the perils that you must inevitably face as you follow in the track of the generations.

While they anxiously guide your footsteps, their faces are grave; a pensive look is in their eyes, which you do not quite understand; their reasons you cannot fathom; and their requirements and prohibitions often seem needlessly strict. But rest assured, Father and Mother know best; and no others on earth care so deeply and tenderly what becomes of you, and what you become. Think of this, you happy children, when Mother's eyes brighten, and Father's shoulders are squared exultantly, as they read the "ninety-fives" and "one-hundreds" on your school report card. Chief among the inspirations to do your best is the fact of having such parents. In years to come, collateral influences will have little power to dishearten you—when you remember whence you came.

If you ever transplanted a little pine tree, you know how deep you have to dig to get the tap-root out unbroken; and the life of the tree depends upon this. It is somewhat like trying to get down to the radical source of good manners—the indispensable tap-root, sincere reverence. There can be no real courtesy except in the "truth of behavior"; no real deference that is not based upon confidence and respect; no real appreciation of the highest standards of conduct that does not show itself in willing obedience to the highest authority, human or Divine. Wise parents understand this; and they teach their children this truth.

The Tap-root of the Little Pine Tree

You received your first lesson in propriety of conduct when, in your infancy, it was impressed upon you that you must "mind" when Mother spoke. Gradually you comprehended the elementary law of good behavior: "Children, obey your parents in the Lord; for this is right." Now and then in the Scriptures we find a hint that the prophet or the apostle was conscious of speaking to a select audience. In general, we regard the Bible as a universal message; but there are passages here and there that seem significantly exclusive. This is one of them, for it is distinctly addressed to children of parents

who, by their very classification, are assumed to be worthy of trustful obedience. It is not "obey your pick-pocket parents," but—"your parents in the Lord." And do you mark the terse reason given, "for this is right." What more need be said? It is the one common-sense reason—sacred or secular—for doing anything on earth.

Saint Paul's Elementary Law of Good Behavior

Saint Paul evidently did not anticipate any counter-argument; he stated his reason with finality. Also, he spoke simply, and to the point. You know that Saint Paul in his youth was a law student, who "sat at the feet of Gamaliel." He had the mental habits of the debater; he might have felt tempted to make a great speech on this subject of children's obedience to parents. He could have proved that wisdom and morality and culture and refinement, all flowering in the graces of ideal social behavior, were rooted and grounded in that sincere reverence for the highest and truest which shows its first activity in the home, in the impulsive, loving deference of a child to its father and mother. To prove this, he could have produced all the arguments and reasons that a learned man could think of, expressed in the longest words that a high school boy could define. His oration would have been convincing and inspiring to those who could "follow" him; but the little children would have gone to sleep to the rhythmic music of his voice, not knowing in the least what he was talking about. Saint Paul, however, like all gifted speakers, knew his audience. He may have thought: You little children cannot be expected to understand why you should obey your parents; you will learn the reasons one by one as you grow up; but, in the meantime, take my word for it, and obey—just because it is right.

Obey Because It Is Right

You children of the select class whom he addressed know in your hearts that the apostle was right. Loving and honoring your dear father and mother, you realize that to obey them is to avail yourself of their superior judgment. If only from selfish motives, you could not

do a wiser thing. Aspiring singers travel thousands of miles to beg for permission to obey Jean de Reszke. Perhaps some of the very same people rebel against ethical and religious obedience, regarding it as a forced subordination of their will to that of another, instead of recognizing this, too, as a fortunate opportunity. If we could view the Ten Commandments in the light of "special privileges"—as they really are—would we not all be eager to love the Lord our God with all our hearts, and our neighbor as ourselves? If any child thinks that "obey" is a tyrannical word, let him accept the testimony of his elders, who have learned that to obey the dictates of the wise is the way to gain their wisdom for one's own possession. "Pupil of William Mason," is the terse voucher offered by some of the finest pianoforte teachers in America. Did they obey their master? To the extent that they did obey him to that extent were they accepted by the musical public.

Ten Commandments as "Special Privileges"

The obedient son of a good father is sure to be the good father of another obedient son; and so on down the line sterling qualities are preserved and strengthened by continuous training, developing character fibre that comes to be recognized and respected in society, as a mark of the "good old family stock." Did you ever hear the term "thoroughbred" applied to any family whose genealogy showed a line of lawless parents and disobedient children? Only the criminologist cares to search the records of such families, to discover if possible what fatal causes led to their demoralization.

The Thoroughbred Family

A son does not inherit his father's genius, for genius is individual; but truth, honesty and courtesy, the characteristics that are the sure demonstration of good principle and good breeding—these are indeed handed down from father to son. Solomon said, "Train up a child in the way he should go, and when he is old he will not depart from it." Are there seeming exceptions? Or, do these exceptions reveal deficiencies in early training that

did not appear on the conventional surface? For instance, in the drill in polite manners was something essential overlooked? Undoubtedly, it is possible to master the full letter of the code of good manners while completely ignoring the spirit, as is proved by the otherwise puzzling fact that the worst breach of true courtesy is sometimes made by persons who are perfectly familiar with the stated forms of etiquette. They seem to have been trained in "the way they should go"; but were they?

Hamlet discovered that "a man may smile and smile and be a villain." Mild types of the smiling villain are the men and women who display charming manners when vanity inspires the desire to shine in society; little caring how cruelly rude they are, off guard, when dealing with their inferiors or with persons whom they have no interest in pleasing. The suave demeanor that covers up a cherished ill-will is a degree less objectionable than the unmannerly exhibition of that feeling; but the insincerity is usually transparent, and often it defeats its own purpose. So far from being accepted as polite, it may be resented as a subtle phase of impoliteness. Even a little child knows the difference between the friendly smile and the smirk of approbativeness, between the words of generous praise and the veiled irony of flattery, between the bow of sincere deference and the obsequiousness that would curry favor. It is a most unfortunate "departing from the way" when manners and morals thus part company. We feel like saying: Poor sir, or madam, your little potted pine tree flourishes for a day; but it is doomed to wither—for lack of the tap-root.

Ignoring the Spirit of the Code

The Lack of the Tap-root

We are not anxious about the future manners or morals of the children who are learning the spirit as well as the letter of the conventional code. They will understand that true politeness is "kindness delicately expressed"; that correct behavior is the outgrowth of moral principle; and that courtesy, though it springs from the heart, is governed by the conscience. Whether they greet their

personal friends with frank cordiality, or encounter strangers with more reserved civility, they will preserve a uniform grace of behavior; their gentle bearing at all times will show that they are intelligently and sincerely trying to embody in their conduct the spirit of the Golden Rule.

Such growth in social grace develops naturally from its radical beginning in the well-ordered home, where parents "in the Lord" faithfully instruct, and children reverently obey for the eternal reason: "for this is right."

Growth in Social Grace

Have we reached the tap-root? Then plant the tree with care, and encourage its perennial growth in your garden. So your social amenities will be genuine courtesies; your polite formalities, like the sturdy branches of the well-rooted pine, will be the evergreen, ever-living exponent of their vital source.

CHAPTER II

BEHAVIOR AT HOME

FORMALITY, the letter, varies with the occasion; courtesy, the spirit, is ever the same. This universal truth is most pointedly illustrated in the family circle. Though home associations are familiar and informal, mutual respect and mutual concession are necessary to the making of home happiness. How to modify the conventional rules without neglecting the essential proprieties, how to be polite though measurably free from restraint, is the home question—the social question at close range. It might seem that the nearer the approach, the better view one could get of the target, and the more sure one would be of hitting it. This is doubtless true up to a certain point; but a good marksman assures me that there is such a thing as being too near the target.

How to Make Home Happiness

It seems strange that good behavior at home is often the most difficult thing to maintain; and yet, not so strange when we observe the contrasts in temperament and taste that exist in many home circles. The "attraction of opposites" may explain why a man and a woman of conflicting temperaments deliberately marry each other. In succeeding years their home life is an interesting campaign of concession and adaptation; pleasantly interesting when the campaign is successful. Their children inherit in varying degrees from both parents. If the contrasts are very marked, there may be a division of the house: John clings to Mother, and Mary is partial to Father. There is no particular harm in that, if all accept the situation cordially. Or, the complex mingling of traits makes one child an enigma to both of his par-

Conflicting Temperaments and Tastes

ents; so that he often finds himself shut out from perfect sympathy with either of them. It may be that unseen barriers keep mothers and daughters, fathers and sons, from hearty comradeship; and the trend is toward ultimate separation of interests, without anyone knowing just how it all came about. Sometimes covert jealousies and rivalries develop; and in all these ways family loyalty is weakened. When the spirit of courtesy is thus wounded, is it surprising that its formal expression sometimes fails? But it need not be so, if all would stop to find the cause and the remedy.

Discreet parents who are aware of their "differences" adopt a straightforward policy of mutual courtesy and forbearance. Cultivating a generous sympathy with each other in spite of differences (or because of them) they are better able to guide John and Mary; and the children are spared the experience of stumbling through a brier-patch of contrarieties. We might pursue right here a different line of argument if we were addressing a Child Conservation League circle, but just now we are mainly interested in the children's point of view.

The Policy of Discreet Parents

I have not in mind a home where rude hostility reigns, but the average home where parents are devoted to their children, and the children are respectful and affectionate; where, as a rule, peace dwells—though at the mercy of any impulse or caprice. With such uncertainties in the domestic moods, it is inevitable that friction will develop; misunderstanding leads to misinterpretation; lack of sympathy leads to hasty criticism. If strangers whom you casually meet do not "understand" and "make allowances," you give them a wide berth and politely avoid a clash. But you cannot get very far away from Brother John and Sister Mary; your small disagreements wear out patience in detail, and now and then, for the moment, you forget to be polite.

Lack of Harmony in Average Home

If your loving parents do not seem to understand your feelings, it hurts; if they do not fully enter into your

plans, you feel somewhat aggrieved. You wonder why one or the other is so uncomprehending at times; your pride (like Mother's) feels keenly some affront that Father—debonair soul—does not remotely sense; or, you face a sentimental crisis that your practical-minded mother—never having known it herself—does not discern in her daughter's life. (Perhaps your romantic vein is inherited from your opera-humming father.) On one hand or the other, they fail you just where you think you need them most; some magnified trifle, perhaps, but how large it looms at the time! You love them both dearly, but your private opinion of your parents is not always charitable.

When Parents Do Not "Understand"

You forget that they are all the while most sincerely concerned about your future. Mother is perhaps worried about your "trend"; she fears that you are "going to be like" your great-uncle Jabez—on your father's side (the strain of heredity that Mother especially deprecates). And Father, unconscious of his uncle's defects, reproves you solemnly when you show a flash of temper that reminds him of his mother-in-law's sister (for he never did like the "ways" of his wife's spinster aunt, Sophronia). Really, between them, your critical parents find all your weak points—and incidentally, each other's. It reminds you of the Jews and the Samaritans; you could keep on good terms with both sects, if each did not manifestly object to your affiliation with the other. You cannot tell Father and Mother how you feel about this; but you think about it many times.

The Defects of Both Sides

In this primitive way you understand both Father and Mother better than they understand each other; better, in some phases, than either of them understands you; for in you the characteristics of both—often very dissimilar—are mingled. You may recollect that Father's favorite color was red; nothing was so beautiful to him as the flame of geranium and salvia, no color so pretty for Mother to wear. But Mother detested red; she loved the

mauves and the violets; Father thought them somber. Could anything be more typical of "opposites" than this conflict of preferences for the first and the last colors of the spectrum? In early childhood you may have shared Father's love for the joyous color; though you were rather conscience-smitten—for Mother's sake—if you reveled too much in scarlet hair-ribbons. Perhaps your conflicting sympathies were expressed in your girlish passion for gorgeous plaids in which both colors, and all others, rioted in brilliant confusion. You remember, when Mother's black velvet cloak was being made, Father whispered aside to the tailor to be sure to line it with cherry-colored satin—his idea of what was becoming to Mother's pale brunette beauty. And you recall, when the cloak was brought home, Father's unbounded delight and Mother's undisguised disapproval (though she wore the cloak, like a martyr, both amused and provoked at Father's "absurd taste"). And you children dared not say that it was pretty or not pretty, lest you offend on one side or the other; for Mother stood on her dignity, as she eyed the cherry color, and Father looked a rather long-faced reproach, as he noted her lack of appreciation of his choice. Then, when you were a little older, your taste grew to be more like Mother's; and the mauves and violets supplanted the plaids in your wardrobe. But you still sympathetically understood Father and his beloved flame color; you were glad that he still loved it; he would not have been himself if he had renounced allegiance to the leading color of the rainbow.

A Study in Color

Between Violet and Red

Do you call this a trivial illustration? If you have ever lived in the prismatic zone between red and violet, you know that it means something like tragedy of the spirit, trivial though the incidents may be. Vary the figure as you please, to denote any oppositions of taste or temperament that might cause the sweet bells of domestic harmony to be jangled out of tune; not seriously, perhaps, for mutual toleration and the sense of humor save the

day. Vague temperamental antagonisms sound vague discords. Observing the conflict of traits and tendencies, we detect the prime cause of the frequent flaw in good manners at home: We do not sufficiently respect the individuality of our nearest relatives; we demand too much indulgence for ourselves. We strain the ties of relationship, expecting that our mutual affection will insure them against breakage; when it does not, we hastily fly asunder —a case wherein sentiment fails because it ignores logic.

Flaw in Good Manners at Home

You know that your parents have to be very patient with you. It may be a new view of the case to say that you, John and Mary, ought also to be patient with your parents. You children have a more impartial outlook on the red and violet situation than they have; you may have more practical sympathy for both than either, with the best intentions, can have for the other. But, perhaps Father and Mother are taking very good care of their phase of the problem, and supervising you to the best of their ability; still, they do not do your part. You children must cultivate patience among yourselves; knowing—among yourselves—the merits and the faults on both sides. As a rule, you will be honestly agreed in your critical opinion of the situation; and with this good understanding to start with, you may tacitly organize—among yourselves—the Fraternal Order of the Family Circle, bound together by a common purpose to banish discord and promote harmony. As far as possible, you will compromise where you do not agree. Though one has inherited more red, the other more violet, there is still a sympathetic "family resemblance," of which, I fancy, you are all rather proud. You will respect Brother William's inalienable right to be "different"; he probably has some traits not noticeably developed in the rest of you. No two people are just alike, not even twin brothers; why should they be? And why should any one be ruffled in spirit because another does not conform to his pattern? You know the catch-game that you often

The Fraternal Order of the Family Circle

THE FAMILY CIRCLE.

play at children's parties, "If you do as I do, you will do well," in which every child in the line must exactly mimic the leader, in speech and action, or else pay a forfeit. Sometimes we play that childish game in serious earnest; and woeful are the forfeits exacted of those who fail to "do as I do." Really, is it not more interesting when each one develops some originality? Social variety is social charm, when "differences" are mutually and politely accepted. The most intense affection may exist between "opposites" ideally balanced. And no matter how much alike two people are, they are still two, not one. Pick up a stone and examine it; reflect, that each atom stands alone in its tiny space; yet the mutual attraction of myriads of separate molecules results in the solidarity of this mass. Likewise, it is the mutual adjustment of individual people, each standing alone in his rightful space, that solidifies society; and this law operates in the family circle exactly as it does among people who are not related by the ties of blood.

Social Variety Is Social Charm

The best rule to follow is this: Be as considerately polite to your parents and your brothers and sisters as you are to strangers. Remember, that in defining your social position you must start with the division by limitation: I, and all others. And in "all others" respectfully include the members of your immediate family circle. Then it will be easy to apply the conventional code to the home relations, modifying it only by greater tenderness, more intimate sympathy, and deeper solicitude for the welfare and happiness of the nearest and dearest.

The Conventional Code and Home Relations

PRACTICAL SUGGESTIONS

In social conversation, do not flatly contradict; not even with the preface, "I beg your pardon" (words that are in this case the insincere apology for other words that are essentially rude). If you beg pardon when calling attention to a mistake, speak deferentially, not defiantly. If you must protest against what you consider to be a

wrong statement, direct your contradiction to the error, not to the speaker. Assume that he is misinformed, not ill-disposed. Subdue the spirit of antagonism; betray no personal resentment; show that you are cordially seeking to reach a mutual understanding. Usually you will be met in the same spirit. If agreement is impossible, agree to disagree, with undisturbed serenity.

Argue Without Rancor

When the debate of grave questions brings out sharp and unyielding oppositions of opinion, it is yet possible for one to wage this war of words and remain "guiltless of his brother's blood." A debater whose rebuttal is a series of cutting personalities, designed to belittle an opponent whom he cannot otherwise vanquish, betrays his own weakness, or the weakness of his cause; and, shall I add, the defects of his breeding. (High School debating teams, please take notice.) I mention it here, because in every wide-awake, morning-newspaper-reading household there are candid differences of opinion on civic and political—or even ethical—questions; and the caution to argue these points without rancor is often needed at the family breakfast table. (A certain "commuter" and two of his sons—fledgeling voters—will often jerk their belligerent shoulders into their overcoats and stalk off separately to the train that they usually "catch" together, all because, at breakfast, they had been having a triangular dispute about Wilson, Roosevelt, and Taft.) Do not argue —in earnest—about trifles that are of less consequence than the peace of home. Mock argument, merely a play of wit and drollery, is not amiss, if polite and good-natured.

Arguments at the Family Breakfast Table

Try to preserve good temper. You know what happens to ill-tempered glass when exposed to a sudden change of temperature; just so, the ill-tempered human being "goes to pieces" on slight provocation. Well-founded anger is not "ill-temper"; righteous wrath every reasonable man must feel for just cause. Ill-temper is the chronic state of susceptibility to exasperation, without the will, or the

conscience, to restrain one from yielding to it. Briefly, the ill-tempered man is ill tempered; the metaphor exactly describes him. Make allowances for frailties of temper in other people; while striving to give them little need to make allowances for you.

Do not neglect the proper formalities in the informal life of home; say "Please" and "Thank you," to brothers and sisters as well as to older people, when asking or receiving a favor; but do not weary one another with forced observances and "vain repetitions."

Avoid intrusiveness. Do not open a door to enter the room of another without knocking. If doors stand open, the permission to go back and forth may be assumed, in the home; but do not, even then, intrude upon anyone who is evidently preoccupied. A door may be open for ventilation, while still virtually "no thoroughfare." (One knows instinctively when this is the case.)

Common-Sense Politeness at Home

Do not willingly inconvenience one another, or impose on generosity. Be more anxious to give than to receive personal services, yet generously disposed to accept favors spontaneously offered by others who are as generous as yourself. The happiest condition exists when a delicate balance is delicately preserved.

Cultivate your adverbial sense. Thoughtless rudeness results from the disregard of the when, where, and how, of behavior. Can you imagine a person with no adverbial sense whatever—one who takes no note of time (not even by its loss), who ignores the proprieties of place, whose method of doing things is vaguely somehow, or anyhow (or else, nohow)? Only a hermit could live in that way. In the varied incidents that make up our daily association with others, at home or elsewhere, propriety or impropriety is largely a question of time, place, degree, and manner. To be habitually late for appointments, to be awkwardly intrusive, to be unduly excitable or headstrong, to belie a kind word by a sour countenance, these are some things that indicate a lack of the adverbial

Cultivating the Adverbial Sense

sense, which the informality of home does not explain, much less excuse. Members of the same household must be of one mind on these points, with such mutual concessions as circumstances demand. Had you noticed that conventional rules are significantly adverbial? The strict formalities of society are entirely matters of when, where, and how. The adverb is only a "modifier," but it shares ethical responsibility with the verb.

Do not allow one member of the family to do all the self-sacrificing that is done; especially, do not let Father or Mother be the martyr.

Answering Friendly Inquiries

Do not attempt to probe Brother John's reserve by plying him with personal questions, an unwarranted liberty that is sometimes mistaken for a family privilege. Do not be curtly noncommittal in reply to innocent and friendly inquiries that are probably the impulsive expression of loving solicitude. Curtness is justifiable only when prying curiosity is to be rebuked. This ought not to be called for in the family circle. In any case, the answer may be politely brief, rather than curtly rude; better so, for politeness may silence, where curtness would provoke a retort.

Do not talk when others are plainly in no mood for conversation. Monologue is rarely interesting.

Meum and Tuum

Let other people's things alone; do not rummage Sister Mary's work-basket, or take tools from Brother John's chest, or borrow Mother's thimble, without asking permission.

Do not leave any of your own belongings lying around in other people's way.

Do not monopolize the coziest chair, or the porch hammock, or any other special privilege, unless you are an invalid or a convalescent, for whom all the others gladly resign these special comforts. In that case, accept them freely; and thus make others doubly glad.

When you have read the family newspaper, do not leave it turned wrong side out; fold it, as it came from the

press, so that the next one who takes it up will find it in order. When you have finished reading books and magazines, put them on their proper table or shelf. If you take a book or paper to your own room, return it within reasonable time to the place where it is usually supposed to be found.

Mother's Chair

When Mother comes into the room, John or Mary will rise, and see that her favorite chair is comfortably placed for her. They will be similarly attentive to Father, so far as he gives them a chance.

When Father is reading, or Mother is counting stitches (literally or figuratively), John and Mary will not interrupt them with questions, or disturb them with noisy talk. It is one of the times for children to keep still—thoughtfully and politely.

Borrowers and Lenders

Do not trouble other members of the family by constant requests to lend you this or that. Have your own effects in good order. If you must now and then borrow, return the article promptly, in good condition, with thanks for the favor; not with the offhand air of one who has had merely his just dues. These things are subtly trying to the patience of orderly people who are too kind to say anything about it. Perhaps you remember one of Abraham Lincoln's stories, of the borrowing neighbor whose "thanks" upon returning the borrowed article were expressed thus: "Here's your old wheelbarrow; I've broke it a usin' on't; I wish you'd get it mended, 'cause I may want to borrow it again, to-morrow." That man did not sense the fact that no one is under obligation to lend his personal property; and that when he does lend, the favor should be respectfully acknowledged.

Every time the faulty behavior of someone else strikes you unpleasantly, let it remind you to search out and amend some defect in your own behavior or bearing that may possibly strike someone else unpleasantly. "By the faults of others wise men learn how to correct their own." Emulate good manners, but copy no mannerisms.

It is surprising how many good tenor voices are being spoiled in the effort to acquire the stentorian expulsiveness and the gasping effusiveness that mar the "golden voice" of the favorite star. Superficial copyists usually mimic defects. Be yourself; and then determine to be your own best, the only "best" within your reach. Remember, the key of B natural contains all the legitimate "sharps" in the gamut.

The Key of B Natural

The old Quaker said to his wife: "All the world is queer except thee and me, Rachel; and sometimes I think thee is a little queer." No doubt; so be it. Let each be indulgent to the peculiarities of others; and instead of cherishing his own peculiarities, let him study adaptation, and try to meet others half-way. This is polite; it is also politic. During a day's truce along the fighting line, soldiers in the French and the German trenches—only four hundred yards apart—shouted "Merry Christmas!" and invited each other to "come over." Many went, from both sides, and met on the middle line, beyond which they were not allowed to go. Here they exchanged censored war news, swapping cigarettes and beef and bread, "in the utmost good fellowship," as one of the number reported it. After an hour or so, they sauntered back to their respective trenches. The striking thing about this unusual half-way meeting was, that every man who went the two hundred yards beyond his own lines had a chance to inspect his own trenches from the enemy's point of view. If there was any weak point in the construction the military engineer could detect it from the outside. So, of tastes and opinions: one who meets his opponent half-way gets an outside view that is often very enlightening; and though he returns to his original ground, and is as firmly entrenched as ever, he is better satisfied as to the security of his defenses. He has been polite to "the enemy," with advantage to himself. It is one of the many cases in which—in a perfectly honorable sense—it pays to be polite.

Meeting an Opponent Half-way

John will bow, and lift his hat, when he meets Father or Mother or Sister Mary in public places. Some polite boys grin genially, and say "Hello!" This may be a friendly antiphonal between boys; something of the same informality is allowable in the private greetings in the family circle. But, in public, John must let it be understood that he considers his own family to be entitled to the same deference that conventionality requires him to show to strangers. The public will take John—and John's family—at "his own valuation." As husband, son, father, and brother John shows every other man how he is expected to conduct himself in the presence of John's wife, mother, daughter, and sister. A woman or a girl is never so "unprotected" (so worse than "alone in the world") as when the men of her household treat her so cavalierly that any boor who sees it may feel privileged to follow their example. No rude churl dare offer impertinence to the woman or girl whose male relatives "stand guard."

Saluting One's Family in Public

Let wife, daughter, mother, and sister be loyal to husband, father, son, and brother; accounting it not only a breach of family trust, but a breach of good manners, to permit them to be depreciated by anyone.

Let John follow Father's fine example in his watchful care of Mother and the girls. The more chivalrous John's bearing towards his own sister, the better he can be trusted to take care of somebody's else sister—some day.

Let Mary co-operate with Mother in making home the most attractive place on earth to Father and the boys; by keeping things in order—without sacrificing the freedom of the house; by preserving good temper, and by promoting homelike comfort in the many small details that Father, preoccupied, may seem not to notice, but which win his subconscious gratitude. Most of the altruism of domestic life has to be content with this vague reward of unspoken appreciation; but in the long run this reward is the surest proof of the home-maker's success.

Co-operating in Home-making

Let John be never so proud as when Father calls him "comrade"; and let the fellowship between them be that of two inseparable allies,—manly, affectionate, and confidential. Let Mary find in Mother her most intimate "chum," as well as her wisest counselor. A large responsibility rests upon Mother; we will assume that she is a discreet, trusty chaperon, as well as a loving and indulgent mother.

Father's Comrade and Mother's Chum

Do not make it necessary for Father and Mother to repeat injunctions that you are perfectly familiar with. Be quick to see and understand their admonishing look when you are just about to forget. Cultivate your conscientious self-control, and thus co-operate with your parents in your own upbringing. The sooner you learn to do your part in this, the better. Such a partnership means a very close and congenial companionship between parents and children.

If you have any serious disagreement with a playmate, try to take a fair view of the case; the fault is seldom all on one side. If the other contestant joins you in an effort to adjust your differences, you should soon come to terms. But if war is declared, refrain from angry discussion or defiant contradiction. You would better talk it over with Father and Mother, being careful to give them an unbiased statement of the difficulty. They may counsel you how to act; or, if necessary, the parents of both sides may politely "arbitrate" (for, of course, they will be too dignified and sensible to join in a children's quarrel). Whether the event proves that you were all right or all wrong, never let it be said that you were rude or unfair. If later you find that you were the one most in fault, admit it honestly, and apologize like a gentleman or a lady. It takes some nerve to do this; but it is the victory that strong pride wins over weak vanity.

In Case of Serious Disagreement

Do not form a habit of fretting—even superficially. The "O dear me!" attitude of mind is largely a matter of habit. It leads to fussiness, and often to actual irrita-

bility. This show of unrest, though only a show, is an unpleasant mannerism. If the tendency to fret is due to physical distress we judge it leniently; we do not expect a young person to smile and hide real suffering. Yet, that is what your patient mother has learned to do rather than to cloud your happy life by constantly referring to her aches. Some invalids who are never free from pain are unselfishly uncomplaining, perhaps too much so; for they receive less sympathy than the aggressive fretter commands. But from the standpoint both of morals and of manners it is right to bear pain bravely, and as far as may be, cheerfully. Besides, fretting does not lessen the trouble; and it may aggravate it.

The "O Dear Me!" Attitude of Mind

If there is a best chair, a best seat in the automobile, a best apple on the plate, or a best rose on the bush, you will let somebody else have it, preferably an older person, or an invalid, or some poorer person who is not in the way of always having "the best." You gain more than you lose when you make these concessions. Really, the smaller apple is just as mellow, the other rose is just as sweet; or they seem so, for you are in happier mood to enjoy them. In a crowded room, or on a porch, there is not always space to "go around"; it is then necessary to pass in front of someone who is seated. Say "Pardon me," and slip by deftly, not brushing against anyone if you can help it.

Do not sit when an older person is standing (for want of a chair). Aunt Martha may be pacing back and forth for exercise and recreation, in which case you need not interpose; but be on the alert to offer a chair when she seems ready to accept it. When a visitor enters, or is leaving, polite children rise. If you are accustomed to meeting strangers in your home you will not be awkwardly bashful anywhere else. Nor should you be too bold. When Mother is chatting with her visitors do not attach yourself to the group and gaze at them, or seem to attract their attention. If Mother calls you to be

When to Rise and Stand

introduced, come promptly and respond to the greeting with your prettiest bow or curtsey.

Always come quietly into a room where others are sitting. Never break in upon a conversation, or interrupt one who is reading (unless the house is on fire). If you come from play with a pressing request while Mother is engaged with visitors, wait until she permits you to speak. You may bow in apology to the visitors, and say "Excuse me"; but you need not whisper. Speak to Mother in a low tone. It is probably not a secret that you are communicating; and if it were, well-bred visitors will not hear it. Make your errand brief, and leave with a polite goodbye to the group.

Interrupting a Call

It is no more than just that we should avoid imposing needless burdens upon the army of workers—often unseen and unknown—who, for our benefit, are carrying out the details of everyday business. The salesman, the postman, the delivery man, all have extra steps to take or extra things to do, because the people whom they serve are thoughtless. A lady instinctively apologizes if, on account of her own oversight, she is obliged to ask the grocery-man to come twice in the same day.

Housemaids probably suffer most from the thoughtlessness of children. Reasonable and well-disposed servants cheerfully give extra help in real emergencies, but they resent thoughtless impositions. Some openly rebel, others philosophically accept it, as being "all in the day's work" (which it ought not to be). A child who carelessly tracks mud over the hall floor is adding a superfluous item to the sum of Katy's duties. When children come into the house (in wet weather) they should wipe their feet on the mat, hang up hats and coats, and put umbrellas and overshoes in their proper places.

Having Consideration for the Maids

Children should gather up and put away their toys when they are through playing with them. A cyclone could not effect greater confusion than two or three children can make when they have all the small furniture

constructed into a railroad train, the "cars" connected by tangled cords and chains, with dolls—as passengers and crew—bestowed among the legs of upturned chairs, the rocking-horse and the dolls' coach attached for greater variety in rolling-stock, while various unrelated contents of the toy closet are lugged into any space that remains. The room suggests a railroad accident. This is fine, exciting play for a rainy day; nobody objects, for the time; but the children must not run away just at the climax of confusion and leave all this debris for the maids to gather up. The little rascals who brought about the disaster should organize a wrecking-crew and clear the track. They might find this an interesting part of the railroad game.

Habit of Order Is Businesslike

Keeping one's own things in order is not only considerate and polite to others, it is businesslike. Every child ought to know that doing things in order and at once saves time and force. If Edgar throws his cap on the floor, he—or someone else—must go and pick it up; if he leaves his coat on a chair, he—or someone else—must go and hang it up (as he ought to have done in the first place). This going back and picking up is just that much energy wasted. The habit of order, or disorder, that the boy forms will surely affect the business success of the man.

Behavior Towards Servants

To servants, as they are "older persons," children should be neither impertinent nor condescending. They should briefly say "Please" and "Thank you" for a service requested or rendered. They should not take the liberty of going unbidden to the servant's room, or otherwise assume the manner of familiar associates. Nor should they "give orders"; that is Father's or Mother's prerogative.

One may get an idea of the home manners of a household by ringing the front door bell. A polite maid attests a polite mistress; a rude, pert maid betrays an underbred mistress. Begin, in childhood, to practice kindly

dignity, set an example of gentle politeness—and require servants to live up to it.

When children are left in the care of a maid, they must obey her—in Mother's absence. Responsibility without authority is a fool's charge; if the maid is a competent caretaker, she should have unquestioned authority during the hours that she has the responsibility. Katy may not always be wise; little Alice may instinctively feel that Mother would have allowed—or forbidden—in a given case. But for the time Alice should obey Katy; and later they may jointly—and openly—refer the disputed question to Mother. This is much better than for Alice to try to settle it by kicking and screaming "I won't!" The next time she is left with Katy they will both have a better understanding of what Mother really approves.

The Case of Katy and Alice

Show respect for the opinions of older people. Do not be too merry at the expense of the "old fogy" (whether it is your grandfather or your grandfather's gardener). Remember, there is some advantage in having been on earth a long time; old settlers generally know "the lay of the land" better than newcomers do. You learn to trust the judgment of those who were on the ground before you arrived. The "old fogy" probably knows enough more than you do about many important truths, to outweigh your twentieth-century superiority. It is surprising how much some old people do know! And they never went to our high school, either.

The "Old Fogy"

Gentle, gentle—keep the word in mind; it fits the occasion almost universally. Few are the times when we must cease to be gentle, the occasional times when stern severity must rebuke wilful wrong; for the *gentle* man is not a "sissy." (Some "sissies" are by no means gentle when put to the test, as you discover if you have much to do with them.) There are times to be as hard and unyielding as granite, and times for striking a blow. When the time comes to punch, it takes a *gentle* man to punch to the purpose. The bully who punches all the time has

no breath left to deliver a telling blow—if indeed he knows what a real cause is. The proverb says, "Beware the fury of a patient man"; for only a flagrant wrong inspires his fury. With a just cause of war the good soldier fights his best battle, and usually wins the kind of victory that brings peace. Did your loving father ever have occasion to punish you severely? Perhaps you remember how sternly his eyes were fixed on your face, how he searched your very soul to see whether you were indeed wantonly reckless and disobedient. Perhaps he whipped you, as good fathers sometimes do; and probably he told you in accents trembling but controlled, "This hurts me more than it hurts you"; which assurance you doubtless took *cum grano salis* at the time. But you remember that when you were repentant and subdued, you sat through the evening with the rest of the family around the reading-lamp; and occasionally Father spoke, or answered you, talking on impersonal subjects (for the punishment incident was closed). But you noticed that his voice still betrayed the tremor of deep feeling, and its tone was vaguely sad though affectionate; and you stole off to bed to hide your tears, heartbroken by Father's gentleness. And yet, if he had not been stern and firm at the right moment you would never have realized the supreme strength of conscience and will that nerves the gentlest spirit to face its duty.

Reflections on Gentleness

Do not form a faultfinding habit; rather, look for qualities to be commended and encouraged. If disapproval must be expressed, speak seriously and with dignity, not in the tone of sarcastic disparagement—which is a poor grade of wit, and devoid of humor. We do not joke with Mephistopheles. If any person is conspicuously deserving of sharp criticism for his social conduct, let older people pronounce social judgment. You may reflect upon the lesson that the case impresses, and accept the warning to guard against making similar mistakes in your own behavior; but hold yourself aloof, and be discreetly

Faultfinding and Criticism

silent. Discourage gossip by not listening to thoughtless young persons who chatter indiscreetly. It is easy to change the subject, and to be deaf and blind to things that a lady or a gentleman thinks it wise or polite to ignore.

Let mutual courtesy in the family circle be more than a careful observance of the rules of etiquette; may it be the sincere expression of mutual affection and respect. If domestic life approaches the ideal, this bond of love is sure and fast; its impulsive manifestations are usually in accord with good manners, or easily induced to conform to the proprieties. If, for any reason, there seems to be a drifting apart, the conscientious cultivation of correct deportment has retroactive power to induce the right feeling and strengthen bonds that are weakening. If we treat a person respectfully, we do, to some degree, respect him; if we make an active effort to be generous, we find the generous feeling welling up within, to sustain and justify the act. It has been said that the best way to win over our enemy is to place him in a situation where he is compelled to perform for us some kind office. The theory is, that he cannot do this benevolent thing, however perfunctorily, without being stirred to the emotions that properly accompany the benevolent act. If we try to win him by gifts or favors, he may scorn our overtures and despise us for making them. But let him be our benefactor, and the chances are that he will become our friend. Such a contingency may seldom arise within the home circle proper; but it may not be altogether outside of the bounds of kindred; and if within those bounds, it is all the more desirable to make every tactful effort to overcome peculiar estrangements that cannot fail to cloud the happiness of many separate home circles allied by the ties of relationship.

Mutual Courtesy and Mutual Affection

Making Our Enemy Our Benefactor

The foregoing homily may seem to be addressed to the older people. How to control your home associations and cultivate "the right spirit within you," is largely your parents' problem now; but in a few years, you—John

and Mary—will have to solve the problem for themselves. You children must begin early to "think on these things"; and to be on guard against making heedless mistakes. Perhaps, if the majority of thoughtful people were allowed the three wishes of the fairy story, they could centre them all on the desire to "make amends" for something. Rejoice, young people, that so much of life is before you; when old age comes, one cannot change established facts nor obliterate unhappy memories. But you can start to-day to control the memories that are in the making. To this end, first of all be mindful that "politeness is to do and say the kindest thing in the kindest way"; and be mindful even more not to do or say inconsiderate things that it will grieve your own heart to remember hereafter. It is astonishing how many undesirable things one may avoid doing or saying, with a little forethought. Try it.

Controlling Memories That Are in the Making

If you are preparing to take a journey, you pack your trunk at home. You include everything that you know you will need, and some extras for possible emergencies; and before you leave the house your luggage is in perfect order, to the last strap and buckle. Imagine some improvident person starting away from home, gathering up a few things hastily and running for a train, hardly knowing what he was taking with him, trusting to luck for a chance to buy necessaries somewhere along the way. Would not that be a foolish way to leave home? But not more unwise than it is to leave home with no equipment of good manners. Yet—if home manners are lacking, there is nothing to pack the trunk with! And there is small chance that desultory shopping along the way will supply the deficiencies; there will be awkward misfits at times; one may have to get along throughout the journey with the fragmentary outfit that betrays the bare resources of the home that it came from. How important it is—in the journey of life—to have the right kind of a start from home!

The Equipment of Good Manners

CHAPTER III

THE SOCIAL UNIT AND THE PRONOUN

A LITTLE Indian boy in the reservation school condensed the multiplication table thus: "Many one apple make heap apples." When he reaches sociology in his course of study his primitive mind will discover that "many one person" make society. Since you, John and Mary, are numbered among these indispensable units, I hope that you will not hastily skip these sedate-looking pages; for I am talking expressly to you.

The Beautiful Fact of Personality

Alone we come into the world, alone we depart: familiar truisms. But do you realize that during the interim of life also—in the last analysis—each one is alone? It is the beautiful fact of personality: you are yourself. Did you ever wish that you were anybody else? Would you exchange brothers and sisters with any other boy or girl? Would you have your playmate's brown eyes instead of your own violet orbs? And your dreams and ambitions, your treasures and your trials, would you give these for anyone's else life episodes? Would you not, rather, exclaim with the poet:

> "State for state, with all conditions,
> Who would change? Not I!"

Some day, when you are discontented with the conditions—as we all are at times—it may suddenly strike you that whatever you have to do or to endure, it is your own life, none other, that you must live—apart. It is a thrilling moment when you first grapple with a difficulty and the thought comes: this is *my* emergency. With intense curiosity as well as enthusiasm you will set about the

solving of this problem so peculiarly your own. When you crack a walnut you bring to light a kernel that no other human eye has seen; it is your walnut. Many of the perplexities that challenge private judgment are fitly figured as "hard nuts to crack"; but after all it is intensely interesting to find out just what the shell contains. While in this sense we are alone, we are not lonesome; for every intelligent person of our acquaintance is similarly occupied—cracking nuts. It would be a selfish and exclusive occupation if we were not all ready to share with one another the benefits of our several investigations. Social prosperity depends upon this: that every member of society shall contribute to the general fund something of value that he has individually discovered or produced. So, we are not wandering from the social question when we stop to consider the social unit.

Cracking Nuts

Each human being has a fourth dimension of his very own, a place of being and action that none other can enter. I half suspect that in this may be hidden the secret of the spirit life, concerning which all our speculations are as the surge upon the shore of the ocean; the secret of the spirit world—vaguely apprehended by the immortal soul of us, though invisible to our three-dimensional eyes.

This much, thoughtful child, you know even now, intuitively: that in this secret space, which we may liken to the fourth dimension, you—alone—stand in the presence of your Maker. Here, your conscience tells you what your individual word or deed should be; here, you learn that at times you must balance yourself without a fingertip of steadying from anyone, no matter how near your closest friend may be.

Your Fourth Dimension

You do not remember when you learned to walk; your older brother recollects the shout of delight with which he called the rest of the family to see the baby stand alone! And when you could take one step, from Father to Mother, how proud they were of your infant independence! And they are just as proud to-day to see you

able to "balance yourself": it is what they are educating you for. It is what society expects of you; no one can be a useful member of the community until he can stand alone; the wavering, leaning character is a social non-entity. It is your very "aloneness" that makes your companionship worth anything to anybody else. Your first duty to society is, to be just what you are yourself, as witnessed in your "daily walk and conversation." Are you not glad that your standing is of value to the town you live in?

Balancing Yourself

This is egotism, but it is not vanity; mark the distinction. The more you realize your own identity, the more clearly you see your own limitations, measured not by small comparisons with this, that, or the other person, but in relation to the universe. A noble humility characterizes the greatest souls; while, in contrast, self-conceit often fills what would else be a vacuum. One of the most learned men I ever knew was a professor of history; I have heard him, when questioned in class, say, with child-like readiness, "That, I do not know." He could dare to admit it; an ignoramus would have pretended to know.

Do not fear that deep self-realization will encourage shallow self-importance; it will not. But it will give meaning to the slogan, "Lend a hand," for you will have an intelligent idea of what sort of a hand you are prepared to lend; it will make unmistakable the call to your specific mission, for you will know whether or not it is your call. It will make it easy for you to maintain your poise in the midst of vexatious surroundings, to preserve perfect courtesy of behavior in the face of aggressive rudeness, in short, to demonstrate the fine self-possession that distinguishes the well-bred man and woman. In that secret fourth dimension of your soul you dwell securely, and look out of your windows in peace. But not in selfish detachment; your keenest self-realization would be an idle self-concentration if it did not develop a strong sense of your relation to society, and impress upon you the fact

Importance of Self-realization

that such personal influence as you exert is a centrifugal force; that it springs from what you are and circles abroad to the limits of your social reach.

It is an ideal evolution when the individual child is developing into the valuable member of society. Education, from the kindergarten to the university, should stimulate wholesome self-respect and stalwart self-reliance—the fundamental traits of the useful citizen. Only the boys and girls who are thus growing up will be worthy leaders in their prime; for he who leads must walk erect, and be able to say with Henley:

Developing into the Valuable Member of Society

"I am master of my fate,
I am captain of my soul!"

May you, John and Mary, march in this honorable vanguard, reviewed and approved by the Great Commander.

THE NOUN AND THE PRONOUN

Before you can become a proper noun, you must learn how to perform the functions of a perfect pronoun.

A little girl with her music roll passes by on her way to take her piano lesson; she is trembling lest her scales may not suit her exacting teacher. But they are better that day than they were the week before; the next month, they will be better still; in a year from that time, nearly perfect. Five years more of unwearied practice, and she will play the scales without effort, smiling to remember that she ever thought them difficult. Ten years later she will delight critical audiences with her virtuosity; and among the listeners will be some other little girl, who longingly murmurs, "Shall I ever be able to do that?" Certainly you will, little girl, if you do as all pianists must do: practice until every muscle and tendon in your fingers, hands, wrists and arms—more, all the interwoven fibres of your being—have learned to obey your will and respond to your emotion with automatic precision. When you have mastered the difficult "trifles that make perfec-

How to Acquire Perfection in Any Art

tion'' you will have acquired the perfect ''art that so artfully all art conceals.''

It has been said of a great composer that he gained his first musical ''impressions'' by bumping his head against the legs of the spinet when he was learning to creep, and clinging to the keyboard when taking his first steps. Your favorite artist did not say, ''When I am a man, I will be a great concert pianist; but meanwhile I will let Father and Mother do the piano-playing.'' No doubt the gifted child began his career as soon as his tiny fist could pound one key at a time. In the pursuit of any art it is safe to say, ''You cannot begin too young.'' If you children of to-day are to be accomplished members of society to-morrow, like the pianist, you must master touch and technique during the growing-up period. When you take your lesson your teacher tells you just how to do some particular thing: that is theory. In the interval between lessons it is your business to do that particular thing over and over until you get it right: that is practice.

Beginning Young with Both Theory and Practice

Many of the stated rules for good behavior are to be put in practice daily by everyone, old and young. But many of the formal functions described belong only to adult society; much that is said about conventional behavior on stated occasions does not concern you younger set at present. But time flies; in a very few years you will be giving dinners and attending receptions, and in general setting a public example of polite behavior under all circumstances. So, the sooner you ''learn how'' the better. You may learn by reading ''the rules'' for yourself; or, if they seem too dull and prosy, you may learn by listening to the picturesque descriptions that your débutante sister gives you; and in your own homes you have many glimpses of the manner in which courteous people visit and entertain. In all these ways you get the theory. How about the actual practice while you are young?

''Learning How'' While Young

It is natural for the wide-awake child to try to do what he sees others doing, or what he has been told can be done.

The impulse to imitate and the ambition to achieve manifest themselves early and conspicuously in children's play. Little girls begin to practice society manners when they give their dolls a party, or entertain their playmates at afternoon tea; while their baby brothers—with Father's hat and cane to support their dignity—make pompous calls on the ladies (unless the fascination of "keeping store" on the other side of the room holds them strictly to business life, very much as it holds their American fathers). Little ladies and gentlemen get further practice in correct formality at the children's party, which is often a fair imitation of the adult conventional party. During the "growing-up" years the younger set have every chance to become familiar with general rules as applied to chaperoned events. Here, still, practice stops a little short; for after all, Mother is managing these affairs also.

Imitative "Society" Play of Children

Yet there are times when John and Mary do have some incidental practice in assuming actual social responsibility. Father and Mother may happen to be away from home; but they will have no haunting anxiety about what might occur during their absence if they feel sure that John and Mary can be trusted to do the honors of the house in case of emergency.

When your grandparents were learning English grammar they committed to memory these statements: "A pronoun is a word used instead of a noun;" "A pronoun agrees with its antecedent in person, number, gender and case." If we could imagine the noun and pronoun to be alive and conscious, we might say that both should understand exactly what is expected of them. The noun must know its duties and its privileges; and the pronoun that "takes the place" must be equally aware of the requirements. Once upon a time I used the family relation to illustrate the noun and pronoun; the simile is reversible, for now we will use the noun and pronoun to illustrate the family relation.

The Functions of the Noun and Pronoun

For example: I recall a certain informal supper when three or four guests were present. The head of the house being absent, his chair at the table was taken by the eldest son, a boy of fourteen, who said grace with grave self-possession and then calmly served the oyster patés. Throughout the meal he kept an eye on the service, gracefully and unobtrusively presiding as host—just as Father would have done had he been there. The pronoun took the place of the noun, for Father had taught him to do this—by example even more than by precept. A boy who has such correct guidance needs only to play the game of "follow your leader."

Taking Father's Place

We may say the same of the girl and her mother; and equally fine illustrations come to my mind. For instance: when making a call recently, I found the mother not at home; but the daughter of the house, a schoolgirl in flamboyant hair-ribbons (who was reading in the cozy corner of the porch), came to greet me cordially, and I remained awhile in response to her eager "Do stay." She piloted me to the screened balcony overlooking the garden; where, with the ease of one accustomed to serve, she busied herself with Mother's tea urn. While telling me all that it was necessary for me to know about the reason for Mother's absence, she brewed just exactly the cup of tea that Mother would have given me if she had been present. As we munched our biscuits little Miss Pronoun talked, not about her neighbors, but about the wonderful plot of the story that she was reading; and later we strolled over the lawn to the clumps of rose bushes where she gathered Killarneys and Hermosas to comfort me for my disappointment in not seeing Mother. Really, I did not need the comforting, because I felt that in a sense I had seen Mother; for was not this bright young girl her social replica? The pronoun had charmingly represented the noun—just as Mother had taught her to do. For, of course, in this training the parents take the initiative.

Little Miss Pronoun

By way of contrast, notice how it is when this idea of

representation has not occurred to either the parents or the children. In case Mother is not at home and you find only the children on the porch, what happens? Sometimes you get a boisterous welcome, cordial enough in a childish way, and an offhand explanation of Mother's absence, with impish indications that their play is not going to be very long interrupted by your intrusion—all calculated to "speed the departing guest." They are merely happy, heedless children who have never dreamed of "taking Mother's place." Sometimes you find one lone, bashful child, who stands cautiously aloof and gravely answers, "Yes, Ma'am" and "No, Ma'am"—polite, but noncommittal—with a look of fearsome shyness in the eyes that behold in the visitor only a "grown-up" come to see Mother, who, being absent just now, is hopelessly invisible; so, why detain the guest? Or, rather, why not get rid of the embarrassing stranger as soon as breathless monosyllables can discourage further inquiries? Poor little pronoun! It has never found its rightful place in the family sentence, but wanders about detached; while hospitality is suspended—for lack of grammatical expression—until Mother comes home.

Detached and Helpless Pronouns

If I were talking to your parents, I would say: Do train John and Mary to be your social representatives on occasion. To the young people I say: Profit by the example set by Father and Mother, and learn to act as graciously and hospitably as they do. They are doubtless teaching you how to do these things, theoretically; you are fortunate if they are also giving you actual social responsibility to the extent of showing you how to enact the role of host or hostess in their absence.

Actual Social Responsibility

This training does not make children precocious or "forward." You know that in the correct English sentence the pronoun never obtrudes when the noun is filling its own place. The use of noun and pronoun together occurs only in quaint phrasing, in certain dialects, or in the vernacular; as, "John he went," "Mary she said."

In such forms of speech the pronoun is obtrusive. The well-mannered pronoun stands ready to "take the place" temporarily vacated by the noun; and while there, it represents its antecedent in every respect. When the noun resumes its own place the pronoun drops out of sight, dutifully awaiting its next "call." The obtrusive pronoun is like the daughter who assumes to be hostess in her mother's presence, virtually pushing her mother into the background. This is a case of "Mary she said." Let the daughter remember that she is not the hostess in her mother's house, no matter how mature in years she may be. Even when the younger set are assembled the formal conditions remain: the mother is the hostess; the daughter is—a pronoun. After receiving the guests, Mother may of choice step aside, and allow the young hostess to entertain her young friends. But, that Mother has left the room for a time is not the signal for an outbreak of rollicking "informality" (if not positive rudeness) that would have been held in check by Mother's presence. This will not happen when her place is taken by a perfect pronoun. The well-trained daughter of a well-bred mother, remembering her obligation to "represent her antecedent," proudly wears the fine, lady-like demeanor that characterizes Mother.

Obtrusive Pronouns

The same rule holds for the well-behaved youth at his birthday party, when his parents receive in his honor, and then leave him to act as host by courtesy. Mindful of the fact that he is under his father's roof and in a sense taking his father's place, the boy bears himself with the combined dignity and geniality that he has always admired and respected in his father's manner.

Perfect Pronouns

When thus permitted to officiate as good, reliable pronouns, boys and girls learn more in one brief hour of responsibility than they could learn by reading a volume on social usages in the abstract. Theory without practice does seem artificial and "affected"; it is practice that gives reality and common-sense utility to the code. You

know, the most polite people in the world call the conventions *"les convenances."* When we actually do the formal things required, we see—as never before—how practical and convenient those requirements are.

It is no wonder that Father and Mother are happy and proud to be so ably "seconded" by their polite sons and daughters. Really, there is nothing more admirable than this perfect agreement of the noun and pronoun in the family circle. But agreement depends upon understanding; and for this reason and to this end the conventional code is explained to John and Mary in the pages immediately following—with the hope that these young people will find the theory interesting and the practice so pleasurable and successful that when they enter society they will discover not a strange country but only a broader expanse of the familiar home-land in which they have all their lives been "growing up."

A Plea for Practice as Well as Theory

CHAPTER IV

SCHOOL DAYS

IT IS a never-to-be-forgotten day when the little social unit starts out to find his place in that big world of the children's own, that goes by the name of "School." If he makes "the grand tour" and follows the beaten track of travel, it will take eight, twelve, or sixteen years—possibly longer—to finish the journey. Much will happen along the way. Of the solid treasure that he may collect—in history, science, philosophy, mathematics—we will let others speak; what concerns us now is his development in personal character and social decorum. For the "school years" are the formative period in morals and manners.

The Formative Period in Morals and Manners

GENERAL BEHAVIOR IN SCHOOL

Hitherto, Little Unit, your social life has been within the four walls of home. Here you have gladly learned to be polite to those whom you love. At school, the first expansion of your circle, you begin to get the idea of your "impersonal" and "universal" duty to be considerate. You find that formal propriety requires you to be as courteous to the stranger-child for whom you care nothing, as you are to your own dear brother and sister. Do you not sometimes see a child clinging with evident affection and deference to his mother, but regarding the "outsider" with disdain if not hostility? This is simply because the child has not yet learned that "strangers" have the slightest claim upon him.

Courtesy to the Stranger-child

Good behavior at school is not a peculiar sort of behavior; the child who is mannerly at home naturally

SCHOOL DAYS.

adopts the proper manner at school, though he may have to learn to obey the rules with a military precision that contrasts somewhat with the easy informality of home. A large school is like an army, where all must "conform"; that is, form together; each soldier must keep step, each must heed the bugle call to action or repose. The average school may not be so rigorously disciplined, but the rights of all must be respected by the individual. Not alone for your own credit's sake, but for the honor of your school you behave properly, knowing that the misbehavior of one child in the class affects so large a number in such a conspicuous way. At home, if Pierre "forgets" and gives way to a fit of "contrariness," Mother tactfully handles the situation; his swift second thoughts bring repentance and apology; absolution follows, and the incident is closed—without publicity. But if he betrays this wayward spirit in the school room, forty pairs of young eyes are fixed upon him; and in forty separate homes forty little tongues later recount Pierre's "badness" in school. If this occurs often, in other words, if he forgets to be polite on repeated occasions, the teacher mentally places Pierre's name on the list of boys and girls who "will bear watching" (not exactly a roll of honor, is it?) and at the close of each session she charges up to his account her superfluous nerve tension. Ask any teacher what makes a school day wearisome, and she will protest that she never tires of teaching even the dullest pupil who is attentive and appreciative; and that the only unpleasant incidents of the day are contributed by a few untrustworthy boys and girls who spoil their own work and interfere with the work of other pupils by their sundry and various exhibitions of bad manners; for that is precisely what it is. School is delightful when everyone is polite!

School Is Like an Army

Unruliness at School Really Bad Manners

Certainly, one part of your teacher's responsibility is to improve your manners; but when the pupils belong to reputable families this particular duty should not be too

heavily imposed upon the school teacher. No matter what degree of social prominence a family may claim or aspire to win, if the young son or daughter of the house is notoriously ill-behaved at school, such conduct is accepted as a fair sample of the manners prevailing behind the scenes in that home. The children's behavior is sure to reflect either credit or discredit on Father and Mother; for this reason John and Mary will be doubly careful not to "forget."

Indicating the Manners of the Home

Still, the best boy in school probably has his "contrary" moods; when, if he were off guard, he might do or say something that would misrepresent him to strangers—those denizens of the outside world, whom he is just beginning to take into consideration. And what is it, to be "contrary"? Contrary to the teacher's wishes? Yes. Contrary to the "rules of school"? Yes. But above all, the contrary boy is, really, contrary to himself, contrary to his own best judgment of what is sensible and proper. On the other hand, there is no great merit in passive obedience, merely; such passiveness makes the masses of the people to be "like dumb, driven cattle" whenever the stronger will happens to be exercised by a tyrannical ruler or an unscrupulous leader. The life of a republic, the very permanency of democracy itself, depends upon the independence of every citizen. In school as in the state, order is best preserved when every individual voluntarily acts according to the tested and approved code of behavior.

The Value of Voluntary Obedience

In school, John sagely obeys some rules for his own benefit; to others he conforms, for the good of the school. For example: a gentlemanly boy like John could come and go all day, in school and out of school, without supervision. At the close of the last period he could gather up his books and quietly walk out, creating no disturbance. But, if forty-nine other boys less dependably thoughtful were allowed the same latitude, the halls would resemble bedlam. So, John patiently waits sixty seconds or more,

until the signal sounds for dismissal in military form. He does not need such strict marching orders; but he philosophically takes them, because such orders are necessary to "the greatest good to the greatest number."

A rule for doing anything, from a military order to a cake recipe, is simply the conclusion of experts as to the best way to achieve the desired result. What would you think of the young cook in your domestic science class if she began her day's experiments with the defiant purpose to go contrary to the recipes? What do you think of the citizen whose warped idea of freedom leads him to break the law? You would surely say that such "contrariness" shows, in the first place, a lack of common sense; that, further, it shows discourtesy to expert authority, which sensible people are in the habit of treating respectfully, at least to the extent of giving it a hearing. Besides, contrariness generally ends in disaster; the cake is sure to be a failure. The school child soon learns (if he has not previously learned it at home), that it is neither smart nor polite to "break rules"; and also, that by his contrariness he hurts nobody else so much as he hurts himself. Every day he becomes more acutely aware that to show himself at his worst—and thus fail to get credit for his best—is the stupidest social blunder that he can make.

Contrariness, Its Causes and Results

In a way, the small elementary school is like home; classmates constantly together, pursuing the same studies in sympathetic unison, are like a band of brothers and sisters, "kindly affectioned one to another." In another aspect, the school is like conventional society; many of you are but slightly acquainted, and only now and then co-operate in your class work. Though you are passively friendly to one another, you properly meet with some formality. In still another way, your association, especially in the large city school, is like the impersonal encounter in public. When students are not in the same classes, they have little occasion to meet except as they go

Formality at School

and come through the corridors of the building. If they are not already known to each other outside of school they meet here as strangers meet everywhere in public; though it is a pleasant indication of "school spirit" when all pupils who attend the same school have at least a bowing acquaintance.

About Snubbing School Fellows

It certainly is not pleasant when students—one here and there, or in cliques—pointedly snub certain of their fellows, usually from some evident conceit of their own superiority. However, this spirit, I am glad to believe, is not often shown in the public high school. It does appear sometimes in the advanced preparatory school and in college. It may be pure snobbishness; it may be the justifiable rebuke given to the unworthy individual; or it may be the cool indifference of the collegian (possibly a "bookworm") who has neglected to cultivate the social side of school life. Apathy is not hostility, though it is liable to suffer that misinterpretation if the manner of a person even superficially suggests austerity or hauteur. It may mean neither; it may be merely the student manner. Intense thought stamps some faces with an expression of merciless severity. A fine old gentleman, who always looked as if he were pondering the invocation of "Paradise Lost," was once accustomed to take long, slow walks through a certain village; fortunately slow, so that the children—unnoticed by him—could scamper away from his path when they saw "the cross man" coming. Though doubtless he was engaged in no worse employment than the reverent effort to "justify the ways of God to man," to the children his face was just as winning as the thunder cloud that likewise sent them scurrying home. We cannot chide the children for their primitive impressions; though it would be very unkind for us older ones thus to misjudge that excellent man. But we cannot help thinking that, noble truth-seeker though he is, it would be well for him to leave his deep-sea soundings once in a while, and troll his lines on the bright sur-

The Student Manner

face of life. It may not be out of place here to remind the student who is starting on his career as a profound investigator, that the proper study of mankind is man, and that the education that does not include development of the social faculty is seriously unbalanced, if not ultimately useless. And let younger boys remember—recognizing with pride their power to control these matters—that if the spirit of true courtesy and democracy actuates every lad in the "grades," the rudely unsocial spirit—snobbish, hostile, or indifferent—will have no chance to make things unpleasant at college.

Development of the Social Faculty

When you come to school in the morning, it is polite to greet any fellow-student whom you meet, exchanging the nod of recognition, the cheerful "good-morning," and any further conversation that time and place allow and good fellowship inspires. This morning greeting meets the demands of civility. Afterward, throughout the day, you may or may not exchange recognitions as you pass to and fro in the yard or in the building. You may both be too busy to notice each other. You follow the rule of the promenade: it is not obligatory to pay any further attention to one whom you have already greeted. If you are moving in throngs, as at the change of classes, the less noisy talk there is, the better. In some schools it is thought best to make these class changes quietly. But your superintendent may be quite indulgent and you may be allowed two or three conversational moments, which are not supposed to be clamorous, but rather like the musical hum of an industrious hive of bees. It is a cheerful sound between the silences, when its cadence falls on time and leaves again—the silence. Whenever only two, or a small group, meet in the halls, friendly students are disposed to nod, or say a few words. If it is impersonally polite to let the crowd pass by unnoticed, it is, on the other hand, rather personally churlish to pass one unnoticed. You will instinctively make this distinction.

Exchange of Greetings

Loud talking and laughing show disregard, if not ignorance, of good manners; well-bred girls and boys (the ladies-and-gentlemen-to-be), though gay and genial, never shout or chatter boisterously. Perhaps the school "yell" (which has its time and place) was invented to serve as a safety valve for effervescent spirits. It would be fortunate if every high school could have, included with its other facilities for up-to-date efficiency, a two-hundred-acre lot with a field in the midst thereof, where the students could every day foregather in their recreation periods, to exercise not only their muscles, but their lungs and tongues—to the capacity limit. Perhaps the school building would be a quieter spot for the remainder of the day. As it is, we can only hope that high-spirited youth will be reasonably considerate of ears polite; while we, staid critics, bear with their astounding spontaneity and vivacity as serenely—and sympathetically—as we can.

Loud Talking and Laughing

Mannerly boys and girls are particular to greet their teachers with cordiality and respect. It is proper to follow the diplomatic custom: a pupil, either a boy or a girl, need not wait to be recognized by the teachers. A well-trained boy will lift his hat and say, "Good-morning, Miss Blank," when he meets any member of the faculty, his own teacher or another. Miss Blank may not happen to know this particular student; but she easily identifies him as "one of our boys"; and she responds to his salute, appreciating his deference and admiring his polite ease. Mark, he does not say, "How-de-do!"—looking into her eyes with a smiling nonchalance that escapes being insolent by being so plainly—though lazily—friendly, while he does not take the trouble to remove his hands from his pockets to lift his cap! Haven't you seen many a pleasant-faced boy behave in that way? If so, did it strike you as being "the correct thing"? It is a pity that such attractive boys do not know how to greet a lady properly; their mothers, or teachers, should have a little talk with them about this.

Saluting a Teacher

RECESS AND LUNCH

Every school has its own rules for conduct at recess and at the lunch hour; it is enough to say that well-behaved pupils act accordingly. In many large schools lunch is prepared in the school kitchen; several hundred are sometimes served within a few minutes, when all fall in line, keep quiet, secure the edibles wanted, pay for them, and pass on promptly to the tables. The school lunch, like the picnic, is not cumbered with table formalities; children eat their lunch at school very much as they take the sideboard lunch at home, under informal conditions and in limited time.

Informal Lunch at School

The sharp trick—in the crowded line—of getting a double portion or a second helping without paying for it, is sometimes played by young folks who laughingly boast of it afterward. Some children may be tempted to this by hunger and lack of pennies; but others seem to be trying to appear smart, by outwitting the supervisor. They would be shocked if they were reminded that such ill-mannered exploits—though "just for fun"—bear the same relation to the eighth commandment that is borne by the stealing of fruit from the neighboring gardens, or the tampering with a fellow student's locker. It is a common proverb, that "he that would steal a pin would steal a greater thing." We are constantly inferring character by that course of reasoning. While the loss to the other party may be small, this making a joke of petty thefts and other dishonesties has a demoralizing effect on the joker; which shows later in numberless tricks and evasions (no longer "just for fun") that make a man or a woman an unreliable member of the community.

Making a Joke of Petty Thefts

There is a surprising amount of dishonesty in the world that escapes being classified as lying or stealing, though it is in fact the one or the other. It is like prussic acid in a cherry stone—there is not enough in one stone to prove fatal; therefore, one cherry pit passes as harmless.

No one claims, however, that it is wholesome; and if eaten in large quantities admittedly cherry pits might kill. To state the case literally, the amount of falsity in one little instance of pilfering or prevarication does not result in much visible harm; but a habit of such treachery is sure to be fatal to the man himself and almost equally sure to bring sorrow to the people who are closely related to him. Personally, I would rather once for all be "held up" by a bold, unmistakable road-agent, than to spend a lifetime on guard against persons who are characteristically and habitually deceitful in the "insignificant" details of everyday association. The worst of it is, that people acquire an unconscious habit of inaccuracy—to put it mildly. In character as in vegetation, there is nothing so insidious or so hopeless as dry rot.

Cherry Pits and Pilfering

Have we wandered away from the subject of school manners? I think not. The lunch room trickery points a moral that is illustrated at other times and places, and under all conditions; but we might as well stop to think of it in this connection, since the school years are the years of character-building. A structure goes up brick by brick; and the cautious mason deliberately inspects any brick that looks defective. This instance of small cheating in the lunch room is a brick of that sort. Remembering that good manners are based on sound morals, the "smart" boy is wise if he pays for his second sandwich. And let all boys and girls apply the principle of strict, self-respecting honesty in all their minor everyday dealings, at school and anywhere else, if they aspire to build the character and win the reputation of honorable men and women, courteous gentlemen and ladies.

Good Manners Based on Sound Morals

WHEN OUT OF SCHOOL

At the dismissal hour pupils should leave the building in a fairly quiet manner. We do not expect too much repression of spirits; no amiable person objects to hearing a moderately resonant chorus announcing that school

is out; and we who are pondering grave themes unscrew our wrinkled foreheads to smile in sympathy, as this many-toned carillon strikes upon the ear, arresting our attention for the moment but leaving the deeper current of thought undisturbed. For well-mannered children restrain their talk and laughter somewhat; at least, they do not proclaim their sense or nonsense to all the residents on the block.

Walking Home from School

When walking home from school, polite boys and girls remember that they are on a public thoroughfare. Hop, skip, and jump may be the favorite styles of locomotion on the playground; but on the sidewalk one must walk more circumspectly, though not dejectedly, by any means. The elastic tread and the rhythmical movement of the march and the promenade are equally expressive of youth, health and happiness. If they meet other people on the sidewalk, polite children drop into single file as they pass. It is very rude for groups to walk abreast, crowding others to the curb or the wall. Thoughtless schoolmates locked arm-in-arm sometimes do this. (Can it be that some careless older persons have set them the bad example?)

The Schoolboy Escort

If a boy walks home with a girl he may offer to carry her books, unless he is already overburdened and the girl's budget is small. This walk home—or for a few blocks—should not be habitual and exclusive. If the same boy walks with the same girl every day, or too frequently, it becomes conspicuous, perhaps in a silly, meaningless way. Even when a real partiality exists, it is not good form to show it so pointedly. Paul might like to walk to and from school with Clarice every day; but he does not do this, because he knows that the teasing comments of their schoolmates might displease and embarrass a sensitive girl. And though Clarice divines his preference, she likes him all the better when he offers her in public only the attention that any polite boy may now and then offer to any agreeable schoolgirl friend, and that

the girl may accept as a matter of course from any schoolboy friend who casually joins her. It is just a foreshadowing of the chivalry that the man will show and the woman will appreciate some years hence. It is desirable for boys and girls to put in practice these pleasant conventional formalities in their daily association with each other; but without too much "pairing off" while they are still in school.

"Pairing Off" in School

Out of school hours children will remember that the sidewalk is not like a playground devoted to racing, playing tag, and roller skating. We must except the city street in "the congested district," where children of the very poor have no other place to play. That these are compelled to take their limited recreation in ways that would be rude and rough in children who are better placed, is a sin against helpless childhood. It would be a miracle if good morals or good manners should flourish under conditions that neither public conscience nor civic pride can much longer tolerate. The congested district must be abolished. How? Well, the country is wide; green fields and forests stretch unbroken for many miles; the trolley lines make town and country one; so, it seems not impossible that larger home space and play space may be found for these unfortunate children. The sociologist, the philanthropist, the manufacturer, the real estate operator, and the park commissioner are all working to solve that problem, each from his own viewpoint of practical needs.

Abolishing the Congested District

The newly-finished "Betsy Head Playground" at Brownsville (Greater New York) is a mammoth illustration of the new idea of recreation as an essential part of civic education. Four hundred thousand dollars was the cost of this playground; half of the sum being the original bequest of Mrs. Head for this very purpose, the other half being raised by voluntary assessment in the neighborhood. More than ten thousand children can play there; ample provision being made for every form of

athletic sports, including skating and swimming. On occasions of public celebration an audience of twenty thousand may be comfortably assembled around a central stand, to hear speeches and music. This, the first of the big municipal playgrounds, is to be the "experiment station" where the park commissioners will test plans for other large playgrounds within the city limits. On a varying scale other towns may carry out the same scheme; provided, that you young folks, who are soon to be the active councilmen and legislators of your country, sustain this public-spirited idea.

A Wonderful Municipal Playground

Meanwhile, the average community does provide more or less adequate recreation space. The yards and gardens surrounding the homes may be so ample that boys and girls can play politely as well as joyfully, neither annoying nor inconveniencing the public. But when roller skating, hand ball, or other games are permitted in the village street or on suburban sidewalks, polite children step aside and suspend their games for a few seconds when people are passing by. They do not shout quite so vociferously as they might, properly, on the ball ground where noise is at a premium. They do not trespass on private lawns, or in any way injure public or private property; this, not merely from the fear of having to pay damages, but from the more self-respecting fear of being rude and troublesome to their neighbors, who cheerfully grant these sidewalk privileges to well-behaved children.

Games in the Street

SCHOOL FRIENDSHIPS

Intimate school friendships figure vividly in the happy memories of later years. Parents should supervise these friendships, encouraging or discouraging them, as they find cause, always letting their children know the "good and sufficient reason." Every such case in point is a lesson in discrimination, which trains the boy and girl to choose friends on the right basis. That a schoolboy should have an inseparable chum, or a schoolgirl a con-

fidential friend, wholly unknown to their parents, is a mistake all around. If two classmates, hitherto strangers, are mutually attracted, they must tell Father and Mother about this interesting boy or girl whom they are meeting every day at school. Father and Mother can easily learn whether the companionship is wise and desirable—judging not snobbishly, but by the standards of character and culture. When the parents jointly approve, the children may visit each other informally. The mothers, as hostesses to the young people, send the invitations and responses. This may be only an exchange of courtesies during the brief class-room association of the children; for such friendships of the very young, though pleasant and sincere, are often transient.

Necessary Supervision by Parents

But, on the other hand, indirectly the school friendship may lead to a congenial family acquaintance. In fast-growing suburban sections new homes are every day being established by people who are evidently of good character, but who are strangers to the older residents. Formal introductions in general are conservative; but sensible people use their judgment in each case, and the desirable new neighbor is usually soon made welcome. The children become acquainted at school; and the mothers seldom make a mistake when they estimate each other by the behavior of each other's sons and daughters. When we stop to think of it, we decide that the children's introduction should carry at least as much weight as the guaranty of the average "society leader."

Pleasant Results of Children's Friendship

SOCIETY, OUT OF SCHOOL HOURS

Outside of school the social life of the high school boy and girl should be that which their own home provides. The schoolboy gets all the "society" he needs, or has time for, incidentally in the family circle, with his parents and the friends whom Father and Mother entertain. The undergraduate has no independent place in society, proper. Children's parties, and young people's social

CHUMS.

affairs generally, during the undergraduate period, are chaperoned by the mothers; or, if in connection with school, by preceptresses and teachers. These events should be rare diversions, properly confined to vacations and the occasional holidays. A party in the middle of the week lowers the percentage of school work. Good teachers will tell you that they themselves cannot spend many consecutive evenings in social gayety and keep up to the mark; and they quickly trace the relation between poor recitations and schoolgirls' frivolities.

Confined to the Home Circle and Holidays

It is good form as well as sound sense for the student to attend to his business. The boy or girl who goes constantly to places of amusement, or who takes more interest in parties than in the course of study, is regarded as belonging to a rather uncultivated class of society. It is well understood that parents who are well educated themselves do not allow their children to neglect study for trivial amusements. If "study" were what it used to be —poring over dry-as-dust volumes, and learning "by rote"—there might be good excuse for evading it as often as possible. But school work now is planned to include so much recreation, and is supplemented by so many "entertainments," that the normal student needs no social diversions in mid-term to relieve his overtaxed mind. Let me repeat: It is good form for the student to attend to his business.

Neglecting Study for Trivial Amusements

THE SOCIAL ELEMENT IN SCHOOL HOURS

Sociability in school is incidental to the main object of being there. School is a constant illustration of "business before pleasure." The crisp epigram sounds uncompromising, but it expresses order, not opposition; and the social spirit that makes school life pleasant is fostered by the exchange of everyday courtesies that finely promote, but do not supersede, the business of the hour. The day's work at school is done under two alternating conditions: concentration and relaxation.

In the periods devoted to abstruse subjects, as mathematics and philosophy, each student works alone, his mind locked against the intrusion of other minds. Sociability has no place here. At once you see the logic of the "rule" forbidding "communication" during study hour. It is good manners not to interrupt a fellow student who is absorbed in individual research; it is, equally, good manners for you to ignore others when you are thus "concentrated."

Concentration and Relaxation

But, the bell sounds for change of classes, and you go to your class in vocal music. Your face loses the expression of abstraction and introspection; with a flash and a sparkle in your eyes you come back to companionship with your classmates, for the success of your chorus depends upon your hearty co-operation. You are sure to be in a social mood during the singing hour; and the development of this friendly spirit is the most valuable result of the singing period in school. Do you imagine that expert educators have made music a prominent feature in the course of study simply to teach you sight reading and tone production? By no means that, as the end; the wisdom of the schoolmen goes deeper than that. You know that "music hath charm to soothe the savage breast"; and is there not just enough of the savage in the civilized boy and girl to make the same soothing influence desirable?

The Singing Hour

Years ago, a slim young woman took charge of an old style "country school," noted for the "obstreperousness" of its big boys, whose record for vanquishing "men teachers" was their pride and joy. She knew the conditions; smilingly and serenely she laid her plans. A tiny "melodeon" (of four octaves) was brought from her home on the farm. Its appearance on the "first day" was a delightful surprise to the children of all ages; and even the "big boys" were silent—agape with astonishment. Before they could recover their normal activity, the teacher was playing and singing—with all who could join

—some of the familiar songs of the day. It was in Civil War time, when those singularly appealing patriotic songs appeared, when everyone was singing "The Battle-Cry of Freedom," "Maryland, My Maryland," or "Little Major"; and when there were few homes where the pathos of "The Vacant Chair" was not deeply felt. These were some of the well-known songs that the teacher chose, with "Bird of Beauty," "Annie Laurie," and others to add the gayer note of melody. Not many verses had been sung before the teacher heard (with secret exultation) the gradually deepening rumble of bass notes blending with the piping treble of the "primer" class, while the melodeon at full bellows-power sustained the stray tenor or alto who ventured to "carry the part" by ear.

Good Work of a Little Melodeon

A half-hour of this, and then the teacher remarked artlessly and cheerfully: "I thought that we would all enjoy having a little music in school; and if we can spare the time without neglecting our lessons, we will sing a little every day." Tense delight was shown by the pupils; and from that hour there never was any "trouble" in that school. A new idea of co-operation had supplanted the old idea of antagonism. When Christmas "exercises" were in preparation, one of those big boys enthusiastically said to a neighbor: "I wish you'd come to our school and hear us sing!" (Mark the pronoun.)

A year or so ago, one of those boys, now a prosperous manufacturer, gave a dinner in honor of his old school teacher (then nearly eighty years of age); and among the guests were several men who, like himself, recalled that "first day of school." They all joined in a toast to the guest of honor, praising the tact and wisdom of the little lady who used harmony to drive out discord, and gave them their first intelligent idea of "what school was for."

Harmony Drives Out Discord

That was more than a half-century ago! Today, singing in school is a matter of course. Though the novelty is past, the social power is unabated. Recently, while

seated at my desk near the open window, I heard the senior class in the near-by high school singing—magnificently—the "Adeste Fidelis." With this grand choral they wound up their half-hour's practice, and returned to their several "concentrations"; and meanwhile, I was wondering how many of them were consciously obeying the call, "O come, all ye faithful." It seemed as though each one must go back to his individual task refreshed and uplifted by this happy hour of social and spiritual communion. For social it is, though you have little chance for conversation; the thirty minutes are precious if practice is to amount to anything. But each singer is conscious of the personality of every other; and in ways felt better than described you are united. You know how it "sounds" when the Master is drilling the tenors alone, or the altos alone, or the basses alone—a zigzag groping of tipsy notes bumping into the scale at the most unexpected intervals. Even the "air" by itself, is a lone bird-note! It is only when we all mount the staff together that each part finds its rational significance, in its relation to all of the others. The rich harmonies that we produce are not mine, or thine, or his, they are ours.

Social Power of Choral Singing

Similarly, you co-operate in your classes in physical culture and expression, in literature, and in dramatics. Even in the gymnasium, the manual training shop, the laboratory, and the domestic science kitchen (though each pupil must "concentrate" somewhat on details), the sense of working together is ever present. Now and then you exchange friendly comments; and in practice periods you give or receive a lift over some difficulty, a hint as to the best way to do this or that "stunt." When working side by side in silence in the art department, you may momentarily glance at another student's easel, giving him a smile of approval and encouragement that has the stimulating effect of an "honorable mention." You know how this is; you do not have to talk, to show polite and cordial interest.

Co-operation in Class-work

Perhaps you are striving for one or more of the prizes annually given at the commencement. How will this affect the cordiality with which you view a competitor's work? I am not sure that prizes are a good thing in school; the spirit of rivalry imperils the spirit of benevolence. How will you distinguish between emulation and envy? If you lose in a close race, can you heartily congratulate your triumphant rival, and frankly admit the hair-line extension of his superiority—only one, two or three in the percentage? If you win, can you refrain from being vainglorious over the fractional victory—reminding yourself how near the next one came to surpassing you?

Competing for Prizes

Every generous prize-winner feels a pang of regret for the disappointment of his fellow contestants; every polite loser leads the applause for the victor. But, is it easy? Yes, by being philosophical, and in a sense impersonal. He who wins is not personally exalted; he who loses is not personally humiliated; contestants need not yield to either extreme of feeling when the judges announce that the work of one student shows the slightly higher value. Do you recall how blithely and persistently Sir Thomas Lipton sailed *Shamrock* after *Shamrock,* in the joyous hope of "lifting the America's cup"? Each time he started the race with the cry, "Let the best boat win!" And how gracefully he accepted defeat without rancor or dispute—invariably with the cheerful warning, "I go, but I return again"; exhibiting always the typical good manners of the fine Irish gentleman—than whom none is finer. We all felt that if the cup were ever to be lost, we would rather lose it to Sir Thomas than to anybody else. He has been more than "a good sport," for a sportsman may "bluff" for pride's sake. It takes the finest type of a gentleman—or lady—to lose philosophically and cordially; and to keep friendship unbroken and self-respect superior to humiliation. Perhaps a prize competition is a good thing, after all, if it disciplines us

A Good Loser

to meet success without arrogance, to face defeat without resentment.

If you pass through this ordeal—as winner, or loser—be sure that you gain the prize of prizes, the victory over your own spirit. Perfect self-control, evinced by faultless manners, is worth more and lasts longer—in effect—than a ten-dollar gold piece or a budget of books. If the friend who loses to you by a narrow margin is the very one whose friendly encouragement day by day was the thing that most helped you to excel, he will not regret it; in the same sincere spirit he rejoices with you on commencement day. Long after the ten dollars have vanished, and the books have lost their gilt edges, you will meet and clasp hands in memory of old school fellowship; and looking into each other's eyes you will read the same message of "hope on and hope ever." Those sympathetic, laughing eyes of kind-hearted schoolmates—how they come before us in dreams and in daydreams of the long-ago!

The Eyes of a Friend

I hope that you never encounter, and have cause to remember, the antipathetic look, the satirical look, the jealous or depreciatory look; for these indirect expressions of unkindness between fellow-pupils are discouraging influences that deaden hope and ambition, as drouth and frost blight flower and fruit. Are you strong enough to defy such discouragement? Then, be too strong to inflict it on another who may feel it more than you think. Even the most independent spirit knows that his best work is done in an atmosphere of generous upholding. How much it must have meant to Moses in that hour of intense supplication, that "Aaron and Hur stayed up his hands"! Your relations with schoolmates may give you more opportunities for this service than you have realized. One dear girl who passed from earth during her first year in college received this tribute from a former high school associate: "Mary was never too busy to help."

The Jealous, Depreciatory Look

It is easy to be friendly and polite to the few congenial mates; but probably they do not need your help half so much as some "less favored" one does. In school with you are some whom you never meet anywhere else. You have seen them, quiet, apart, with serious faces that reveal little; but evidently life is no holiday for them. Sometimes their adverse conditions are no secret; they battle alone, or worse than alone. You may not know that the student whom you so casually meet is bearing a peculiar cross; he does not take you into his confidence. You find him not interesting; or you are repelled by his stiff reserve. In your passive neglect of him you have probably acted as wisely as you could, knowing so little about him. You cannot offer definite help in a dramatic crisis that is hidden from your knowledge; but the hour may come when just your cheerful comradery—in school or out of school—will make life worth living and renewed ambition possible to a sorely depressed soul. Indeed, a large part of this kind of "help" is given unconsciously, just as the hindrance of discouragement is unintentional. You might vehemently disclaim that you ever disheartened anyone! But, are you sure? Perhaps, with your modest estimate of your own influence, you would be honestly surprised to know that your demeanor made so much difference to your classmate. In some degree it must affect somebody; so, count no one too poor and insignificant—nor, shall I say, too rich and distinguished—to need you and your buoyant hope and faith, in some spiritual emergency of which you are unaware.

Helping the "Less Favored"

Need of Cheerful Comradery

I have observed these students who for one reason or another battle alone. I have seen one almost ready to give up, yet so retired "within his shell" that inquiry and suggestion were baffled. Others I have seen cheerfully, energetically going through school, somewhat embarrassed socially, somewhat handicapped financially, economically clad, frugally fed—but with eyes fixed on the goal. I have watched them working their way through

the business college or the university, emerging to grasp the practical reward of a self-supporting position; or, with the aid of their captured scholarships, taking post-graduate courses that landed them higher yet on the ladder of business or professional success. I have seen them in later years, cultured and useful members of society; and with smiles and tears I have remembered the sturdy, determined boy, the clear-brained, resolute girl, who "battled alone" in the old high school days.

The One Who Battles Alone

And now, are you one who is starting on this arduous course? Take heart; when you have arrived at the haven where you would be, you will not deeply regret having passed through rough weather; the exigencies of wind and wave give the sailor an all-round training in navigation.

At the same time, do not submit to any more hard discipline of this sort than is unavoidable; suffer no more than you must; in school grasp all the advantages, and as far as possible escape the disadvantages. Do not allow sensitiveness about poverty or any other adversity to keep you from being politely, cheerfully companionable. Do not be alone if you can help it; your place is in society. Make yourself, in morals and manners, so truly a worthy member of society that you may justly claim and receive a due share of social as well as scholastic opportunity, mingling happily with the young world of your day, the social circle of the school—at its best. The finest students in the school will meet you more than half-way. If there are any who avoid the "poor" boy or girl, ignore their ignoring, and turn your eyes to kinder faces.

Seize Social as Well as Scholastic Opportunity

And a word to those—if any there be—who take stock of their classmates in money only. Nothing in this age of upheavals and reversals could be more unreliable than such a standard. It is never sure that the snobbish cliques of to-day will be the dominant social factors of to-morrow. The poor boy of high school days may be the rich alumnus of later years; and the boy who wore

the purple at school may wear a threadbare coat in middle age. Besides, the "circulating medium" has no quality in itself; its use determines its relation to culture; and money or no money, the backbone of the community is, and always will be, the sterling class of people who have made the most of themselves intellectually, morally, spiritually and socially. The boys and girls who measure up to that standard will never be snubbed at the alumni reunions.

The Snobbish Clique

THE GROWING-UP PERIOD

In his bearing toward the ladies—when on his best behavior—there is no marked difference between the little gentleman in the eighth grade and the grown-up young man at his first dinner party. The evolution is gradual and natural; not but that he passes through "the awkward stage," the period of self-consciousness when he is either painfully shy or intensely self-assertive.

He begins, for instance, to stand in awe of the bonnie lassie who but yesterday was a harmless little girl. It is strange how girls do change! Yesterday, she frankly called him to her aid when skates were to be clamped or books to be strapped. To-day, she graciously accepts his proffered assistance with a touch of formality that rebuffs yet pleases him; he would not approve of her if she had gained or granted greater freedom of behavior as she gained inches in height. The girl of free and easy manners may be voted "a jolly good fellow" by some of her boy classmates; but they do not really admire her, as a type—beyond the sophomore age. Nor will they treat her with quite as much respect as they are compelled to show to the girl of refined manners. Let the innocent little hoyden think about this. Said a high school boy, in reply to one of my questions: "Why, it's this way; every boy has two kinds of schoolgirl friends: the girl he is afraid of, and the girl he isn't afraid of." When I pressed him to tell me precisely what he meant, he said:

Changes in the Boy

"Why—'afraid' means that you have to be mighty careful what you do and say and all that; and 'not afraid' means—that you don't have to be so very careful!" A lame, but suggestive, explanation.

I will not attempt to repeat our long discussion of this question; but will simply say, that we reached the conclusion that one indispensable element of good manners is personal reserve; and that conventionality is its tangible expression. Little children are impulsive and unreserved; the baby of even the finest native temperament has everything to learn about the "conventions." As I once heard a speaker remark sententiously: "We come into this world with com-par-a-tive-ly lit-tle knowl-edge!" However, our social education begins at once; and children who are taught day by day to observe the proprieties gradually acquire the habit of reserve that marks the well-bred girl or boy. It is not stiffness, it is ease; it is not taciturnity, it is sociability; it is not arrogance, it is the self-respect that underlies all manifestations of respect for others. Our boy and girl are not "prigs" when they are learning to curb their childish unreserve; they are "growing up"; and their sense of propriety is growing with them.

Personal Reserve Indispensable to Good Manners

The time comes when the boy and girl are not less gay and friendly, but more formal and deferential in their manners. They are less familiarly associated; their paths are fast diverging, in pastimes and pursuits. Harry and Alice used to play hopscotch together; now, the boy, brave in the colors and stripes of the high school "eleven," fights on the gridiron, while the girl daintily waves his pennant from the grand stand. When Harry meets Alice on the campus, his elaborate bow resembles his big brother Ralph's manner of greeting the débutantes. Harry is still delightfully boyish, Alice is still charmingly girlish; but there is a new dignity in the bearing of both. It springs from the instinctive delicacy of the lady and the gentleman in process of development.

Growing Formality and Deference

As already implied, this attitude of polite reserve in the midst of the utmost good feeling is both respectful and self-respecting. It forestalls undignified familiarity, to which young people are often tempted, and which they are sure to remember later with more or less self-reproach. I cannot too strongly urge growing boys and girls who are almost young men and young women, to maintain while they are in school together the polite behavior—conventional, but not artificial—that is so largely protective and promotive of good morals. Habits formed in this regard may not be lightly shaken off later.

Forestalling Undignified Familiarity

I must also urge the propriety of similar discretion in the association of girls with girls, and of boys with boys. Instinctive reserve asserts itself between two girls, or two boys, as well as between a girl and a boy. Ladylike girls can be cordial friends on the basis of many mutual interests and pleasures, without revealing to one another their inmost thoughts and emotions. If a well-bred girl has a confidante in matters of serious import, it is probably her mother or an elder sister. The gentlemanly boy and his gentlemanly chums can be the best of good comrades without discussing their own or other people's intimate personal affairs. The first-class boy, ambitious to make good in studies or in athletics, brimful of interest in current events, has a lofty contempt for the silly talk of the boy-gossip.

Yet, boys and girls often need to "take counsel." The impulse is strong to confide in someone. Often they may safely trust an intimate friend, but preferably one older and more experienced, possibly a congenial teacher. They are happiest of all when it is their privilege to be perfectly unreserved with Father and Mother, who should be the closest friends of their children. When cordial confidential relations are maintained at home, neither John nor Mary will care to cultivate a too familiar intimacy with anyone "outside"—not even the most congenial schoolfellow.

Too Familiar Intimacy

A WORD OF CAUTION, TO THOSE WHO NEED IT

There are many things that boys and girls cannot do without sacrificing good manners and risking good reputation. For instance, they cannot stroll around in the park in the evening, unaccompanied; they cannot meet on street corners, sometimes evidently by appointment (though often accidentally), and while obstructing the crossing attract attention by their noisy raillery; they cannot sit on the steps of a shaded building just off the street, where the girl's lively chatter and the intermittent flash-light of the boy's cigarette reveal their trysting-place to every passer-by. Does either realize how both are compromising themselves by such bohemianism?

Instances of Improper Behavior

The girl cannot allow the boy to take her arm as they saunter along; or to grab her hand in rough, teasing fashion; or to slip an arm around her waist and steal a kiss with an incredulous laugh at her none-too-sincere protest. Such laughter of boy—or man—should awaken a girl's sense of her deep humiliation. Is she sometimes sincere and tender-hearted enough herself to accept it as the proof of a real affection? Is she sometimes ignorant enough to mistake it for a flattering attention? Will she believe me when I tell her that even the boy—or man—most eager to take these liberties has a very slighting estimation of the girl—or woman—who permits them? Do not protest that such things never happen in the association of really respectable boys and girls. Every school teacher knows that the desultory chaperonage that a group of teachers are supposed to give to bevies of boys and girls out for a sail or a picnic, does not prevent sly familiarities between young people of defective breeding. We will assume that these young people are well-meaning; in many cases they have not lacked for instruction in moral precepts—the raw material of good behavior. But their training in the habits of good society has not kept pace with their years; the naïve freedom of the child has become the daring familiarity of the older boy and girl.

Humiliating Familiarities

It is a curious outcropping of the primitive "sense of propriety," that the reckless boy objects when other boys treat his sister too familiarly. I have seen such a boy standing guard over his own sister, with no more salient weapon than the ireful flash of his eye, holding a "saucy" boy at arm's length. And yet, he himself could behave most impertinently when with a "forward" girl who encouraged him. "Why?" I have demanded; and the boy has answered (with what he thought a plausible excuse): "Oh, that don't matter—she doesn't mind!" The further implication is that, since the girl does not take care of herself, it is no responsibility of his. This is a sinister trend of mind for a boy to assume; it leads to the hardened cynicism of the blasé man of the world.

Protecting His Sister

It does matter. The chivalrous man or the chivalrous boy who "knows better" feels it to be his manly duty to protect the inexperienced or thoughtless girl from her own indiscretion. She may know no better than to be coquettish in this gauche fashion; she may lack "the correct antecedents" that protect the "more favored" girl. That is her misfortune; and chivalry does not take advantage of the unfortunate. Every time that a boy acts with ill-bred freedom toward the girl he is "not afraid of," he lowers himself; and the fact that he knows enough to change his manner instantly when the girl appears whom he is "afraid of," only makes it less excusable for him ever to forget his obligation to be a gentleman.

Obligations of the Chivalrous

And what shall I say to the giddy girl who "forgets"—or who, honestly, never knew? Only this: Let her now learn and put in daily practice the nice points of propriety that must be heeded by the self-respecting girl, and that command for her the esteem and confidence of her associates, both boys and girls. Let her remember that sincerely polite manners indicate good character and establish good reputation. If her pranks and freedoms have been largely an outburst of ill-directed mirthfulness (as they often seem to be), the solemn injunction "to behave

Advice to the Giddy Girl

herself" will appear to put a damper on good spirits. But that is not the idea; if she possesses that choice gift of nature, the sense of humor, she is not called upon to sacrifice it on the conventional altar; it needs direction, not extinction. The merriest girl, wholesomely jocose, can be perfectly ladylike—with just the right kind of self-control.

When the Character Trend Is Taken

I am speaking of all these things in connection with school, not because it all happens only in or around school, but because these are the years when such experiences develop, the swift, full years (whether one is in school or out of school), when the character trend is taken by the majority of people. Whoever can pass through this period without making any serious mistakes is reasonably forewarned and forearmed. You older ones are meeting in various semi-social organizations of young people: your glee clubs, debating clubs, literary circles, and the leagues, societies and guilds of your several churches. In all of these you are allowed to mingle with little, if any, recognized chaperonage. By this time you are supposed to be able to order your own behavior. Your parents trust you; society trusts you; and the older you are the less you can excuse yourselves or hope to be pardoned for any breach of propriety. But the habit of discreet or questionable behavior which characterizes you now, you formed in your merry, carefree school days.

Disregarding Rules of Good Taste

Even as I am speaking—by way of caution and counsel—I am well aware that at every turn such admonitions are ignored, if not scouted, by a very large number of young people. I seldom walk a dozen blocks, especially in the evening, that I do not see more than one callow young couple disregarding some of the simplest rules of good taste. I wonder whether they do not know, or do not care; whether their parents do not know, or do not care! They certainly defy conventionality with apparent unconcern—or, is it tacit rebellion?

Jack and Mamie have been heard to say: "Oh, what

harm is there in schoolfellows being jolly and free, so long as nobody means any harm? Such precise 'manners' are dreadfully stiff and stupid!" Let me tell you what "being jolly and free" means to Jack and Mamie. Jack pinches Mamie's elbow as he passes her in the hall, and says, "Hello, kid." Mamie squeals, in response to the pinch. Detected by Miss Minerva (on "hall duty"), and rebuked by her lifted eyebrows, the boy hastily explains (not apologizes, mark you), "Oh, that's all right; Mamie cuts up, herself; she doesn't mind it." By way of proof he adds: "She calls me by my gridiron nickname, and slaps me on the shoulder when my team wins; and she wears every fellow's fraternity pin that she can get hold of"—"The pin, or the fellow?" gravely queries Miss Minerva (teacher of English). "Both!" he retorts, with an appreciative grin. Miss Minerva—unsmiling, as becomes her rank and duty—says no more at this time; but decides that she will choose a favorable time to have a friendly talk with Mamie. The girl takes her little lecture amiably, with dutiful "yes-ma'ams"; but with the covert smile of one who is "of the same opinion still."

"Being Jolly and Free"

Since Jack and Mamie are so honestly skeptical about prim Miss Minerva's ability to advise them sympathetically, I will suggest that they watch the behavior of John and Mary for a while, and note how these young people of their own age and environment succeed in being faultlessly polite to their young companions without any loss of geniality. Rather, are they not, if anything, the most popular members of their classes? After all, I depend far more upon the vital example of John and Mary than upon the didactic precepts of Professor Gamaliel or Miss Minerva. So, John and Mary, accept your credentials and start on your mission as envoys-extraordinary and ministers-plenipotentiary to the great kingdom of happy youth. We trust you, as nations always trust their accredited ambassadors, "with power to act."

Jack and Mamie vs. John and Mary

WHEN THE GRADUATE BECOMES AN ALUMNUS

Throughout the discussion of conduct at school we have referred to the public school as the typical instance; but the general remarks apply equally to all schools and all pupils of the same grade and age.

A leading editor has called the high school "the real alma mater of the average 'educated' American." Much might be said of its alumni, who constitute so considerable a part of every community. How they hold together after graduation depends upon how they held together as fellow students. If the alumni association of your high school has failed to grow into a strong social organization, it is because it failed to get the right start. For the building up of a model alumni body the materials must be gathered during school days. The annual reunion is a perfunctory celebration if nothing has been stored up worth commemorating. Lacking mutual memories and associations that inspire mutual plans and purposes, successive graduating classes nonchalantly drift apart.

The High School Alumni Association

You, young students, may blame your short-sighted predecessors for whatever weak points there are in the organization as you find it. But the future of the alumni association is in your hands; hitherto it has been what others have made it; hereafter it will be what you make it. To create the tie that binds, you must begin in your freshman year to twist a threefold cord. The first strand is, hearty co-operation in school work, and polite and cordial interest in one another's efforts and achievements. The second is, a friendly pact, sealed in moments when significant incidents have revealed one to another in some finer mood or impulse. The third is, *esprit de corps* that makes the upper class man the generous "big brother" of the younger boys, and so firmly fixes the habit of big-brotherliness that the alumnus will continue to feel and display the same spirit toward every class in the school for forty years to come.

Creating the Tie That Binds

Such a tie holds fast the individual alumnus, who cherishes all that his school was to him in its day. Many a one has since gone through the great universities; yet his enthusiasm for his earliest alma mater remains fresh and true, for it gushes from a living spring—the memory of days vitally related to all his later years. Possibly those early influences decided his trend, and all his subsequent career seems to be only the natural expansion of the fundamental ideals forever associated with those happy, hopeful school days. What friendships with fellow students, what devotion to the best beloved teachers, what inspiring words, what significant incidents, what crises of decision, come to mind, inseparably related to some "high resolve" that unswervingly pursued led to victory —the starting-point of the journey known only to the one who thus retraces his own steps back to the dear old high school. Men of Yale and Harvard and Princeton and Columbia come to the June "commencement" to listen genially to this year's class yell, and to hunt out, among the semi-gray and semi-bald citizens in evening clothes, the boys who yelled with them twenty—yea, forty—years ago. Thus does the threefold cord bind congenial groups of the alumni in lifelong affiliation.

Enthusiasm for One's Earliest Alma Mater

The ideal condition exists when the bond is strong enough to hold the school and the alumni organization together in absolute unity of spirit. In this case the superintendent and the teachers will assure you that no force in the community so grandly sustains and inspires the faculty as this splendid veteran corps of the school. Some of the boys of yesterday are members of the board of education to-day; many of the girls of yesterday are dignified and capable members of the parent-teacher association; and all are socially alert, a large part of their influence being exerted through the medium of their work in and for their alma mater. They are bound by the threefold cord, and demonstrate that sociable scholarship in school is the foundation of scholarly sociability in

School Spirit Basis of Alumni Loyalty

the alumni; that personal congeniality in school associations is the basis of alumni friendships; and that school spirit is the basis of alumni loyalty. Follow their example, and when you leave school, do not *leave school.*

Note some of the practical duties of the high school alumnus:

To keep respectfully in mind, for his own benefit, the best lessons derived from his school experiences.

To be loyal to the school and to its "administration," sustaining wise measures, and never criticizing except when necessary to advocate better methods.

Showing Generosity and Brotherliness

If financially able, to contribute to the ampler furnishing of library, museum, laboratory, etc.; or to give time or talents—which may be worth more than money; and, as a taxpayer, to assent cheerfully to reasonable public expenditures for necessary or desirable improvements.

To plan practical and businesslike ways and means of helping worthy graduates who may need temporary assistance to pursue their college course or specialty.

To be brothers and sisters to fellow alumni, and big brothers and sisters to the student body, whenever circumstances warrant the personal proffer of help.

To cherish old school friendships; a new friend comes not for the asking.

Showing Fidelity in Friendship

In fraternal spirit to look after any classmate who needs a strong influence for good, not letting anyone fall by the way through temptations or discouragements if a good comrade's upholding can save him.

To make the alumni anniversaries and reunions representative of the school at its scholarly and social best.

As a member of general society, to strive to be always tactful and polite, obeying simply and sincerely the code of good manners that we hope you have respected throughout your school days; thus proving beyond question that your training has been social as well as scholastic. So, may the behavior of her children, at all ages reflect credit on the average high school alma mater.

ENTERTAINING THE UNDERGRADUATES.

CHAPTER V

VISITING-CARDS AND FORMAL CARDS

THE visiting-card is mentioned first, because it is A in the alphabet of social formalities. At once the simplest and the most complex little scrap of paper, it floats through the social spaces, lodging here, there and everywhere, and saying much or little as it delivers its concise message.

The visiting-card should be engraved. The printed card, suitable for business purposes, is not appropriate for social use. A card is sometimes written; but this is satisfactory only when the penmanship is as neat as engraved script. Occasionally one writes his own visiting-cards. The autograph card may be quite effective when handsomely executed; otherwise it lacks dignity and style, and is not approved. The name may be hastily penciled on a card when some unexpected circumstance calls for its use. Emergency is a sufficient apology for informality. The card in this case would be classed as a visiting-card only when the incident and the exchange of cards have a definite social significance. But while others are permitted, the engraved card is the strictly correct form.

Visiting-card Must Be Engraved

Cards for women remain practically unchanged from year to year: nearly square, about two and a half inches by three inches in size. Cards for men are narrower, about one and a half inches in width being a popular choice.

Size and Tint of Correct Card

The thin bristol board used is of that delicate pearl-white tint that is seen only in papers of the finer quality. The cream tint, commonly associated with cheap cardboard, is not suitable for the visiting-card.

In the engraving of cards styles are various. Like fashions in all things to-day, there is no one style imperative. When having a new card-plate engraved, one who wishes to follow the latest fancy should place the order with a first-class stationer, who will show samples of fashionable cards and lettering in sufficient variety to afford some latitude for choice. The "latest" may or may not be the most attractive. Whatever the transient caprice may be, fine script is always correct, though it shares popularity with the delicately limned text. Elaborately ornamental text is not in good taste. The visiting-card is not "for show," and the engraving should not copy the devices of the Christmas card or the missal. Utility with beauty, quality with simplicity, is the rule.

Style of Text

As we will consider hereafter the various occasions of the social interchange, let us note how many errands this ubiquitous little card can accomplish. In general, you will find that in your absence it says for you, in effect, what you would say for yourself if you were present. In special instances it accompanies its owner and speaks for him when he is present but not yet sufficiently identified; as, when the card is used to introduce one's self to a stranger. It labors to establish its owner's claim to personal recognition; saying, ever and anon, like Launcelot Gobbo, "as my father will specify." But such marked activity of the card in the presence of the owner himself is confined to special cases, usually introductions sought for official or business reasons even when some social influence is being brought to bear—a case when the visiting-card and the business card meet on the boundary line.

General Uses of Visiting-card

How should the name appear on the card? Strict conventionality requires the name in full: "Mr. Richard Brinsley Sheridan"; not "Richard B.," or "R. B." But if the names are so long as to take up too much space or crowd the lettering, the rule is, perforce, relaxed. If the names are short, like "Mr. John Paul Jones," there is no good reason for disregarding the rule; and the name

certainly looks and sounds better in full than when abbreviated to "John P." or "J. P." While the conventional full name is the style announced by authority, the individual may choose to have his card name correspond to his habitual signature, in which case he may use one or more initials instead of the names. This is permitted; though the wife may demur when it comes to engraving her card "Mrs. R. B. Sheridan." Undoubtedly, on cards for women, the full name is in much better style. Yet, for reasons of one's own, one may use the abbreviated forms. Some people who do not fancy all their baptismal names, deliberately drop the ones which they do not like; and thus the signature and the card name may be reconciled. In common usage all of these forms of individual choice appear on visiting-cards; but while no one seriously criticizes any of them, it still remains that the full name has a certain impressiveness that is lost by the abbreviation.

Full Name Should Be Inscribed

A woman's visiting-card always bears the prefix "Mrs." or "Miss," except when a professional prefix is in order; as, "Dr." for a woman who is a physician, or "Rev." for a woman who is regularly ordained to the ministry. Even so, on a strictly social visiting-card, especially that of a married woman, the title may be ignored; and "Dr. Emma Jones" (in text), appears as "Mrs. John Paul Jones" (in script), if she so chooses. If her husband is the physician, she is not "Mrs. Dr. Jones." His title belongs to him; it is not shared with his wife. In conversation, this mode of expression, "Mrs. Dr. Jones," is constantly heard; it seems to be the easiest and quickest way to distinguish this lady from the rest of the Mrs. Joneses. Perhaps it is an ellipsis for "Mrs. Jones, the wife of Dr. Jones." It does not sound so wrong as it looks; but it is not correct, either spoken or written.

Prefixes Before Woman's Name

A recently married couple may use a card engraved "Mr. and Mrs. John Paul Jones," which card they leave

when making their first formal calls together; or when sending joint messages to friends. Afterward, separate cards are used.

A married woman's card bears her husband's name (preferably in full) with the prefix "Mrs." (as above). An unmarried woman's card bears her name (preferably in full) with the prefix "Miss"; thus, "Miss Mary Theresa Jones." Or, if she is the eldest of several sisters who visit and receive together, she may be "Miss Jones," while the younger sisters use their Christian names; as, "Miss Frances Jones." An only daughter, or any single woman of sufficient prominence to warrant it, may be simply "Miss Jones." This title-and-surname form assumes some proprietorship in the name, and might lead to confusion. If the card is used outside of the charmed circle of familiar friends it is wiser to retain the Christian name.

Cards of Married and Single Women

Two or more unmarried sisters may have a card engraved "The Misses Jones." This card they use when issuing invitations, or when sending gifts, joint messages, etc. When paying personal calls, however, each sister leaves her own card. Brothers never combine in this way, as "Messrs."; nor is it proper to send cards of invitation to them in this joint fashion, as to their sisters. Why the distinction exists, I cannot say; unless it is because men are masterfully individual in their visiting as well as in other matters, while girls as a rule like to "flock together."

If the home address is permanent, the street and number may be engraved (in smaller script, or text, to correspond with the name) in the lower right space. The name of the city is not given; but if it is a country town or suburb, this may be added for definiteness. A man who frequents a favorite club, may have this address at the lower left corner of his card.

The Address on the Card

Girls and youths of the "undergraduate" age like to have their personal cards; and they find graceful use

for them in the embryo formalities of school-day society. These cards bear simply the names, without prefix of "Mr." or "Miss."

A débutante, who makes her first formal calls with her mother or chaperon, does not have a separate card during her first season in society. Her name is engraved—or sometimes written—on her mother's card (beneath the mother's name). When the young girl is calling on personal friends informally, without her mother, she may use her schoolgirl card.

Card of the Débutante

A woman who is divorced may retain her former husband's surname, but her card bears her own Christian names. Or, she may adopt a name and title in which her patronymic combined with her present name identifies her. This style, followed by Mrs. French-Vanderbilt, seems dignified and individual.

When "Mrs. William Fernley" has a daughter-in-law, "Mrs. William Fernley, Jr.," the "Jr." distinguishes the younger woman. But if the mother-in-law is a widow, and her son has dropped the "Jr." from his name, it is manifestly uncertain which woman is meant by "Mrs. William Fernley." It is certainly not logical to expect the elder woman to make the distinction, by adding "Senior" to her card name. Some elderly matrons of distinguished social position claim seniority of title, and have their cards engraved simply "Mrs. Fernley." In some localities, the dowager title of "Madame" is given to the venerable mother. If she, with her daughter-in-law, issues cards for a reception, the card would read,

Distinguishing Senior and Junior

Mrs. Fernley (or Madame Fernley)
and
Mrs. William Fernley
Request, etc.

(the elder woman being given precedence, by courtesy, even though the reception is held at her son's house). Or, Mrs. William Fernley may issue cards for a reception

in honor of her mother-in-law, "to meet Madame (or Mrs.) Fernley." This "seniority," or dowager, title is sufficiently distinctive, unless there are rival branches of the family, each with a claimant for the implied leadership. Its use indicates a courtly deference to an elderly lady. But the "mother-in-law" who is still a comparatively young woman does not care to be "retired"—even "with honors."

The Dowager Title

If a widow prefers to retain her husband's name, she should not be compelled to sacrifice that sentiment. If she has not that decided wish, she may use her Christian names (and her patronymic); thus, Mrs. Anna Katherine Fernley or Mrs. Anna Booth-Fernley (with or without the hyphen). This latter form may identify her to those friends who remember that she "was Anna Booth before she was married." But for the majority of her circle, who have known her only as Mrs. William Fernley, this name on her visiting-card is like a new introduction. It is rather "late in the day" for a dignified matron to be obliged to present anew her social credentials!

In this matter of the widow's card, conventions are rather confused. Ethically, it seems more respectful to both of his parents for a man—named for his father—to retain the "Junior" during the lifetime of his mother, if she survive the father. This leaves to his mother the undisputed right to be "Mrs. William Fernley," while the son's wife gracefully accepts the "Junior" rank, instead of pushing her mother-in-law into limbo by saying, in effect, "I am it; who are you, now?" This might do for a royal "succession," but it hardly seems justified in private social circles.

The Visiting-card of the Widow

Let this question of the widow's visiting-card be settled as it may, by personal choice and the special conditions. But, let us reflect that just here is one of the ways in which the younger set may feel and evince a respectful consideration for older members of society and especially for their parents. The over-eager ambition of the

"heir apparent" is unpleasant to behold; the too-ready relegating of the widowed mother to obscurity is even more unlovely.

All this lecture about so trifling a thing as the engraving of a visiting-card? No—not that alone; for it symbolizes the attitude of society, and individuals, toward the "passing" generation.

And, while speaking of the older ones, let us not forget the youngest, whose arrival in this great little world is an event of such absorbing interest to all his forbears that they must needs command the attention and interest of all their friends. Who is so unsympathetic that he does not smile "congratulations" when he receives the tiny card bearing the date of birth and the name of the little child, a new candidate for membership in the wide social circle of humanity. This dainty bit of cardboard is attached by a white ribbon to the larger card on which the parents' names are engraved. This announcement should be promptly answered by sending a card with "Congratulations," or some brief message, written thereon. Intimate friends may choose to write the personal note that conveys the more hearty expression of friendly felicitation. The note is the proper form for a man to send, since no intimately personal messages are ever penciled on a man's card.

The Tiny Card of the Newborn

A man's visiting-card is always engraved with the prefix "Mr." unless some permanent title takes its place. The business card omits the prefix. The "autograph" card—which corresponds to the writer's signature—is also without prefix or suffix (degrees, etc.). Titles that are for life and permanently identified with the man himself, are an inseparable part of his name in the minds of all who know him; these titles are therefore properly engraved on his visiting-card. Clergymen, physicians, the commanding officers of the United States army and navy, and Supreme Court justices (the only judiciary holding office for life), are the classes who are expressly per-

The Man's Visiting-card

mitted to use their titles on visiting-cards. Veterans of the Loyal Legion—both regular and volunteer service—also have this honorary privilege. Army and navy officers below the rank of captain do not use their titles. A lieutenant or ensign is "Mr." Jones, on his visiting-card; and he is usually addressed so in social greeting. This follows the English custom, which is generally approved in America, though often disregarded.

Some Military Titles

Honorary and official titles of transient or uncertain tenure are freely used, as in addressing or mentioning "Superintendent So-and-So," officers of the militia, and men elected to terms of office. The titles, "Mayor," "Governor," "Judge," "Senator," etc., and the prefix "The Honorable," may be used on personal cards for "ex officio" use on public or semi-public social occasions —political "banquets," etc.—during the term of office. But neither then nor at any subsequent time are these ex officio cards used as the social visiting-card. In private life the Mayor is like any other gentleman, and plain "Mr." is his prefix—unless he has a permanent title of his own. By way of compliment, the former Governor or Judge is still so addressed, socially, by his friends and neighbors and political admirers—a pleasant proof that republics are not ungrateful to the statesmen who have done efficient public service. But, while doubtless gratified by this recognition, Mr. Jones himself modestly ignores his lapsed title, and it never appears on his visiting-card.

Ex-officio Cards

A BRIEF SYNOPSIS OF THE USES OF THE VISITING-CARD

1. Visiting-cards may be used to send almost any kind of informal invitation. They are not used to send acceptances or regrets. These replies require a written note.

2. When paying the first call of the season, a woman leaves her own card and one of her husband's, for the lady of the house; also, one of her husband's cards for the master of the house. If there are grown-up daughters

in the receiving family, she leaves her card for them; and if she has a grown-up son at home, three of his cards (one for the young ladies and one for each of their parents). A married daughter of the receiving family, if living at home, and any guest staying at the house, if known to the caller, must each have a separate card. A formidable array, which precise social leaders marshal in due form; though many sensible persons compromise on the original one-and-two, leaving the other recognitions to be inferred from polite inquiries for the rest of the household. Later, the sons and daughters make their own calls. This really seems more reasonable among people who are well acquainted. It may be wiser to observe the exact formality when calling upon conventional people who are comparative strangers, or when this formal call is about "the extent" of the association maintained. Fortunately, like Christmas, this "comes but once a year." After this first call, a woman leaves her husband's card with her own when paying calls after a hospitality (dinner, or other exclusive entertainment) has been extended to both. Formal calling hours for women are from four to six.

Cards Left at First Call

3. When calls relate to feminine affairs only, the husband's card has no place. It would be as intrusive at a woman's luncheon as though he himself should walk in, uninvited. Remember: The card appears only where its owner would be entitled to appear, or where he has been invited to come.

4. On days "at home," at teas, or receptions, cards are left on a tray in the entrance hall. A woman leaves with her own card the cards of such members of her family as were invited but unable to be present. This sometimes includes the men of her family—husband, son, or brother.

Cards for Days "at Home"

5. The privilege granted to a man of having these social duties performed for him by the women of his household, is a recognition of the fact that business comes

first in the life of most men, however socially disposed they may be. Daytime functions—as afternoon teas and receptions—which occur during usual office hours, are attended by very few men; though retired elderly gentlemen, the clergymen, and the doctor, may indulgently "look in"; and undergraduate striplings—the son of the house and his chums, perhaps—come around to serve the sherbet and otherwise make themselves useful. Generally, the youth (while hugely enjoying himself) wants it to be understood that this just happens to be a rare moment of leisure in his habitually strenuous life! For, with the instinct of the predestined business man, he knows that an afternoon tea is no place for a "man of affairs." For the majority of men who are "bearing the burden and heat of the day," that obliging little strip of cardboard which his thoughtful wife leaves for him carries to the hostess the polite message, "Though absent, I am with you in spirit."

Leaving Cards for the Men

6. When calling upon a friend who is the guest of another woman (whether the hostess is known to the caller or not), a card is left for the hostess as well as for her guest.

7. At a private house one inquires for the person for whom the card is left. At a hotel or large boarding-house it is customary to write on the card the name of the person for whom it is intended—to avoid mistakes in delivery.

8. A bachelor is responsible for making his own calls, as a rule; leaving cards after having been entertained; and calling personally if there are young ladies in the family of his entertainers.

Rules for the Bachelor

9. When calling on a young lady, a young man inquires for her and her mother, sending up his card for the mother (with or without a card for the girl whom he really wishes to see). If the wish is mutual, she will doubtless appear.

10. When there are several ladies—possibly a group

of sisters—although the young man may really wish to see only one, he must not make marked distinctions when paying his first calls. He should inquire for "all the ladies," possibly mentioning particularly "the one." It is not pleasant for "the one" to be singled out too conspicuously while yet there is no well-defined reason for it; nor does she wish to have the observing housemaids too ready to designate "him" as "her beau." A serious case of exclusive choice may show its first symptoms in the naïve inquiry for "Miss Theodosia, particularly"; but until it reaches a more advanced stage, no one should be in the least aware of it (unless it be the wise mother or chaperon—grave diagnostician of the unsuspecting young heart). Gradually, it is interesting to observe, "the others" with gracious tact "efface themselves," while still being so politely and persistently "inquired for." It is one of the nice points in paying visits, this case of the young man more or less "interested"; and the fine breeding of the man and of the family upon whom he is calling is put to a delicate test. Or, again, he may have no intention whatever of singling out any one; it is the more necessary that his calls and cards shall be for all and accepted by all. If "one" habitually, or frequently, receives him on behalf of all, he will soon decide that discretion is the better part of valor, and effect his escape by absenting himself altogether. There may be nothing on the young woman's side but the mere indiscreet exhibition of girlish vanity; but it is all the more vexatious, if the young man's self-conceit misinterprets her action. Many girls wonder why the evenings are so deadly dull, why so few bright and entertaining men call on them. I could tell them—one reason: They "specialize" too much in the receiving of these calls. Even the only girl in her household does the same thing when she attaches too much significance to the young man's polite call. Let the young man do his own "specializing." If really "interested" he requires no assistance. He needs,

The Young Man Who Is "Interested"

"Specializing" in Receiving Calls

rather, the caution not to allow his manifest preference to embarrass its object by premature revelation or crude demonstration. Since this blunder is often traceable to undue assurance, the self-complacent young man is reminded that "Whistle, and I'll come to you, my lad," is not the well-bred girl's favorite song. A strict regard for the "conventions"—on both sides—will avert any and all of these mistakes, without interfering with the ultimate "specializing," if such be the will and purpose of the young man.

Invitation to a Young Man from a Stranger

11. If through courtesy of a common friend a young man receives an invitation from a stranger, he must leave a card without delay in acknowledgment, and pay his call promptly, after the entertainment. Or, he may call before the event, and so be able, as one already received, to go to the house on the special occasion for which he is invited. In some respects, this is pleasanter than to make his first appearance then. But the hostess may be preoccupied, and the preliminary call might seem intrusive. So, one must infer in each case which is the suitable thing to do.

Cards During or After Absence

12. When cards are sent by absentees to acknowledge reception invitations, etc., a separate card is sent to each one who has joined in issuing the invitation. For example, if a host and hostess and their daughter all join in the invitation, the cards required are these: A woman guest sends two of her own cards, one for the hostess and one for the daughter; and three of her husband's cards (for host, hostess, and daughter). In other words, a woman sends two cards, and a man sends three cards, in the case cited.

13. A woman who maintains systematic calling relations will send cards and announce her days "at home" when she returns after any extended absence from home. If she changes residence, that fact should be announced by sending a card bearing the new address, etc.

14. People arriving in a town where they have a circle

of acquaintances, may send cards to their friends, who call, and as far as seems feasible, entertain the sojourners during their stay.

15. Cards may be left, instead of making personal calls, when the conditions obviously excuse one from making the greater effort; as, for example, when the visiting list is so long that the card-leaving is a relief to all concerned; or, in the case of elderly people, invalids, and professional people; or, when the call on a stranger is a purely conventional one, such as calls made on the bride's mother, after the wedding, by friends of the bridegroom who are unacquainted with the bride or her family.

Cards in Lieu of Calls

16. A card, left or sent, means a social overture; and it should be amiably accepted as such, without a call being demanded in this busy age. Besides, the card-leaving in lieu of calling enables one to cover more ground in a given space of time; with the result that, when all is done, every card has been deposited in its proper place, and no one is overlooked. Otherwise, the most tireless "caller," despite her energetic but futile efforts to "get around," must often face the fact that someone has been neglected and perhaps offended.

17. The deliberate omission to leave or send cards (so often repeated that it cannot be considered a casual oversight) indicates indifference; or, possibly, the distinct purpose to end the acquaintance.

Repeated Omission of Cards

18. After a man has entertained a company (an artist in his studio, or a sportsman aboard his yacht, etc.), any lady who was one of his guests may soon after send (preferably by a messenger) a card on which she has written a brief formal message expressing appreciation of his hospitality.

19. A card is sent with a gift, with or without a message. In reply, however, a note (not a card) must be sent, expressing thanks. If a young girl sends a gift to a man—as, flowers to the sick—her mother's card as well as her own accompanies the gift.

20. When leaving cards for a friend who is ill, "To inquire" is written upon the card.

21. If one hears of some unusual good fortune in the life of a friend, a card may be sent with "Congratulations," unless a note is written instead. (This is one of the "little deeds" that may loom very large in grateful memory.)

22. When a young woman has been invited to a young people's entertainment, without her parents, her mother's card will accompany her own in acknowledging the courtesy.

23. When calling upon a stranger, a woman sends up her card. When calling on a friend, she leaves her card on the hall table, and gives her name verbally to the maid. But if there is any likelihood of its being misunderstood, it is better to send up the card. Many "newcomers" are among our domestic factors; and Polish Marie, with the best of intentions, may translate "Sherman" into "Shimonek" before she reaches the top of the stairs.

When Calling on Friends or Strangers

24. When one's hostess or one of her family opens the door to the visitor, the caller "manages" to leave the card on the table as she leaves the house.

25. Upon learning of a death, the friends of the family leave cards at the door, usually with nothing written upon them. A personal note from near friends would be more appropriate than a card message. Such messages are answered, later, by a mourning card, enclosed in an envelope, and bearing a written message of thanks for the remembrance. Or, in more formal circles, a special card is engraved, with the expression of appreciation in the third person, with a blank left to write in the name of anyone to whom it is to be sent. This card shares in sombreness with the engraved card sent out by the funeral director, inviting friends to the memorial services, and stating date, hour, and place. These cards are part of "the pomp and pageantry of woe"; not for osten-

Cards of Bereavement

tation, but that all things may be done decently and in order. Black-bordered cards and stationery are used by those who wear conventional mourning. Those who do not adopt the mourning garb should not use the bordered stationery.

26. When calling on a busy woman who has a fixed day "at home," on that day and no other should one pay her a formal visit, unless by some special privilege of friendship.

27. When a woman is calling on a mother and grown-up daughters two cards only are left. For three or more sisters, two cards are enough to suggest the plural idea; not separate cards for each one, as once was the fashion.

Sending Cards Preliminary to Invitation

28. If a hostess desires to invite to her house (for dinner or luncheon or other formal occasion) another woman whom she has not yet called upon, the hostess should call before sending the invitation; or, if time is short, or other good reason exists, she may send a card in lieu of the personal call. Some authorities say that elderly ladies or those of the more conspicuous social position should always be allowed this special exemption; but it is noticeable that these charming white-haired ladies of the old school are the very ones most careful to observe the formality of this preliminary call, though their young-matronly daughters mail cards without the slightest compunction. This, too, is quite correct, if they are really pressed for time, and not merely careless. (Note: When sending a visiting-card invitation to an afternoon tea, the card symbolizes a call sufficiently for these informal occasions.)

To Friends Out of Town

29. When one "has a mind" to call on friends who live out of town, or too far away to be readily reached in the usual calling round, cards may be sent by mail, choosing occasions when their significance as a "call" would be apparent.

30. "P. p. c." (*Pour prêndre congé*), or the English, "To take leave," is written on cards sent to friends on

the eve of departure for a long absence, or when moving away permanently. In the latter case, it is proper to give the new address, if one so chooses.

For the Young Man Coming of Age

31. Sometimes the parents of a young man give a reception on his twenty-first birthday to announce his coming of age. Generally, his mother reminds other hostesses that her son is grown up, by beginning to leave his card as well as her husband's with her own when making the initial calls of the season. (In time, the young man is included in dinner invitations with his débutante sister; after this, he may consider himself a responsible society man, entitled to exchange the Tuxedo for regulation evening clothes.)

The Formal Call to Leave Cards

32. During the liveliest weeks of the social season several callers may meet at the same house, the prime errand of everyone being to leave cards. While these fellow-guests may be acquainted (probably they are paying the same dinner call), yet on this occasion they have nothing to do with one another; and so, unless urged by the hostess to remain a few minutes and chat sociably with other intimate friends, the one who arrived first will leave as promptly as possible without seeming to be actually fleeing. The formal call is not often prolonged beyond ten or fifteen minutes; and the departing guest manages to be the one who is talking when she rises to bid farewell to her hostess, including the others in a casual bow, and leaving at once.

33. When a very friendly call is made (formal as to the card-leaving, but informal in manner and spirit), the hostess often saunters through the hall with her departing guest, chatting all the way to the vestibule; but on receiving days or when several callers divide her attention the hostess says goodbye to each one in turn without leaving the reception room, the maid or footman being on duty to open the outer door. When a mother and her daughters, or several sisters, are receiving together, with no maid in attendance, one of the younger hostesses may

accompany a guest to the door—gracefully, but without parley.

34. Men call upon other men at their clubs or offices, not at their homes, except as the neighbor or intimate friend "drops in." They use the visiting-card only when calling with strict formality, when establishing a new acquaintance, or when giving name and address with precision. When men are paying friendly visits to each other the visiting-card is not much in evidence, though the specific conditions in each case decide whether the card is necessary, or superfluous.

When Men Call Upon Each Other

35. All guests, both men and women, call in person and leave cards within a week after having been entertained at dinner or a formal luncheon, and also after less formal occasions that have been personally complimentary; as, when a tea has been given in honor of a particular guest. These calls are made, if possible, on the hostess' regular day "at home," and between the hours of four and six.

36. Calling hours for men are from five to six-thirty, and from eight to nine in the evening. Fifteen minutes is the fair limit of time for a formal call. The informal visit which amounts to "spending the evening" is the privilege only of the family friend; and as a rule the visiting-card is not used by these frequent and favored visitors except when they happen to find no one at home.

Calling Hours for Men

FORMAL CARDS OF INVITATION AND ANNOUNCEMENT

The social occasions calling for the engraved card of invitation are chiefly the following:

Formal Dinners

The dinner is the most formal phase of social entertaining. Dinner invitations are sent to husband and wife jointly, never to one without the other; nor can one accept alone. For use on one occasion only, the invitation may be phrased:

Mr. and Mrs. John Paul Jones
request the pleasure
of your company
at dinner
On Thursday, October sixth
494 Rockford Avenue.

This form presents a neat appearance, as it requires no writing.

But if the host and hostess are giving dinners frequently, a form may be engraved that is ready for all occasions, in which space is left for the date to be written in. Also, instead of "your company," space may be left to write in the name of each guest, if this exclusive form is preferred. But, since so much writing interspersed rather spoils the neat appearance of the card, many prefer to have the invitation entirely in writing, using the same formal phraseology. If invitations are written, the penmanship must be attractive, to accord with the dignity of the message.

Phrasing of the Dinner Invitation

The most formal dinners are those given in honor of some distinguished guest. For these, a special invitation is engraved as usual, with the addition: "To meet Mr. and Mrs. Kendall." A greater degree of deference is shown by placing the name of the guest of honor first: "To meet Bishop Carrington, Mr. and Mrs. John Paul Jones request, etc."

The "Form" for Public Dinners

The "form" in which a blank is left for the guest's name to be written in, is generally used for public and semi-public dinners; apparently to guard against the possible transfer of cards of invitation, a caution quite unnecessary in the case of the strictly social dinner invitation. However, both forms are used, as preferred.

A dinner invitation does not bear the cabalistic "R. S. V. P.," nor its English form, "The favor of a reply is requested." Since the number invited to dinner is always definite, it is understood without saying that any person who receives a dinner invitation must reply at once, with

either acceptance or regrets; so that the hostess may know exactly whom to expect, and also, have ample time to fill any vacancies. The same obligation to reply is understood in the case of a breakfast, or luncheon, or theatre party; the rule being, that if failure to appear when expected would disarrange the plans of the hostess, one must decide promptly either to go, or not to go, and reply accordingly. Other occasions, when numbers, more or fewer, do not affect the conduct of the affair, require no replies to invitations; as, afternoon teas, large receptions, church weddings, etc. If one is not able to be present on such occasions, a visiting-card, enclosed in an envelope, is sent to the hostess (timed, if it be a tea or reception, to arrive—if possible—during the progress of the function; but before, rather than after).

Reply to the Dinner Invitation

Replies to all formal invitations are usually written. They should be equally formal in wording, but usually without formal spacing, though spacing is permissible (if neatly done); thus, "Mr. and Mrs. Richard Brinsley Sheridan accept with pleasure Mr. and Mrs. John Paul Jones' polite invitation for Thursday, October sixth;" or, "regret that a previous engagement prevents their acceptance of—" The "previous engagement" sounds rather trite; but it is probably the true reason in the majority of cases. If anyone can think of any equally good—and more original—excuse to offer, it may be well to "vary the monotony." Some people claim that no excuse or explanation need be given; they merely "regret their inability to accept"; but this sounds uncertain, and suggests the query, "Why not?" For public dinners the noncommittal phrasing is correct; a sincere and definite reason, briefly stated, seems more gracious in reply to a friend who invites a dinner guest.

Sending Regrets

Formal Luncheons, Teas, Evening Receptions

Invitations for these functions are similar in form to the dinner invitation. They may be engraved or written.

Present fashion decrees that all dates and numbers shall be written out in words, no numerals appearing in the formal invitation. When the visiting-card is employed for this purpose numerals are permitted, the limited space demanding this concession.

Including Cards of Guests

For informal receptions, afternoon teas, musicales, etc., it is proper for the hostess to convey the invitation by sending her visiting-card with the explanatory words written in the lower left space. If she is entertaining a house guest, or if a married daughter is visiting home at this time, the hostess may include their cards with her own—an informal way of letting people know that these ladies are receiving with her, rather as assistant hostesses than as guests of honor.

The Coming Out Party

Phrasing the "Coming Out" Invitation

For a young girl's "coming out party," or a young man's "majority party," it is polite to invite all the young people with whom they have a friendly acquaintance. Any omission on such an occasion seems like an intentional exclusion. Such a party is sure to be a "crush," but "the more the merrier." In the formal invitations the name of the young person appears with the parents' names; as, for example:

Mrs. John Paul Jones
Miss Jones
At Home
(etc.)

Mr. and Mrs. John Paul Jones
At Home
In honor of their son
John Paul Jones, Jr.
(etc.)

The phrase, "and family," is never used in addressing formal invitations. Mr. and Mrs. Jones receive one card; other members of the household are invited individ-

ually, except that sisters may be grouped as "The Misses Jones." Brothers are never so grouped; each receives a separate card. If sisters are addressed separately, the eldest is "Miss Jones"; the others are "Miss Flora Jones," "Miss Ellen Jones," etc.

Weddings

The Bride's Parents Invite

Cards of invitation to a wedding are issued in the name of the bride's parents, if they are living; or, of some near relative who may appropriately assume the conventional responsibility.

This is a favorite form:

Mr. and Mrs. John Paul Jones
request the honor
of your presence
at the marriage
of their daughter
Mary Theresa
to
Mr. Philip Burton Grant
St. Peter's Church
Weston, Maryland
At eight o'clock,
December first, Nineteen hundred
and ten

Announcement Cards for the Informal Wedding

If the wedding ceremony is to be performed quietly (at home, or at the church), in the presence of only the families and close friends of the parties, formal invitations may be omitted; but formal announcement cards are mailed immediately after the ceremony. The announcements are similar in wording to the formal invitation:

Mr. and Mrs. John Paul Jones
announce the marriage
etc.

Usually, there is included the "At Home" card of "Mr. and Mrs. Philip Burton Grant," with reception date or dates.

When the Bride Is Alone in the World

When the bride is comparatively "alone in the world," or with no relatives who can appropriately issue the invitations, she herself usually invites, informally, the few friends whom she wishes to have present at the ceremony (at home or at the church). The announcement cards sent later are worded something like this:

Mr. Philip Burton Grant
and
Miss Mary Theresa Jones
announce their marriage
on December sixth
etc.

Sometimes the bride's name is given first place. Also, the very brief form is used:

Mr. Philip Burton Grant
and
Miss Mary Theresa Jones
Married
(with date and place)

These are samples of popular forms. It is not necessary to give any more space to them here; for, it may be repeated, if cards or invitations are to be engraved for any use or occasion, a reliable stationer and engraver should be consulted regarding the suitable form for the special case.

General Rules as to Wedding Invitations

For sending either invitations or announcements a list is made out, which includes the friends of both families. Invitations are sent at least two weeks before the date fixed for the wedding. If they are mailed, two envelopes are required, the inner one left unsealed.

An invitation to a large church wedding is understood to be for the ceremony only. If a home reception is held after the ceremony the reception card enclosed with the invitation distinguishes the guests thus honored, the capacity of the house generally fixing the limit. An invitation to a home wedding includes the reception with-

"HERE COMES THE BRIDE!"

out a special card. Sometimes the restriction is placed on the number present at the ceremony; and the reception invitations are sent to a much larger number, the stated time being a half-hour or so later than the hour for the ceremony. Usually, guests remain until the bridal party leave.

For invitations to wedding anniversaries, the usual "At Home" card is used; or a special card is engraved in similar style, but is larger, the day, date, and hours being given, also the monogram above the names (in silver or gold, if for the twenty-fifth or the fiftieth anniversary), with the original date and the present date in the upper corners. The bridegroom's name and the bride's maiden name are added below.

Cards for Wedding Anniversaries

Of Invitations in General

A man does not invite himself to visit, or to call on a lady; but he can easily indicate his wish to be invited. A lady invites a man to call on her, but not until she has discovered his evident social interest. Otherwise, why should he come? Nothing is more thankless than the effort put forth to entertain a listless guest. Nothing is more provoking—in a small way—than to find that one's invitation, given on hospitable impulse, is languidly accepted or treated with indifference by the young man who has been spoiled by too much superficial "popularity." Pressed by too many invitations, he suffers "the embarrassment of riches." I should recommend reducing his burden by subtracting one, at least. When a hostess is firm in her tacit demand that young men who visit at her house shall be conventionally respectful, she appears more self-respecting, and she teaches a useful lesson to—the man who needs it. I wish that all young men might realize, as thoughtful men do, that it is a privilege and an honor to have the entrée of the best houses and the cordial friendship of women like their own mothers and sisters.

Inviting a Man to Call

When a man entertains ladies, or a mixed company, he must have the co-operation of a hostess. If he is a bachelor still living at home his mother or his sisters send the invitations. If he is alone, some relative or friend, a society matron, acts as hostess and chaperon; and her name appears with his in the invitations.

When a Man Entertains

It is polite to answer all personal invitations (except for afternoon teas, etc., where cards are to be left). It is obligatory to answer in the cases elsewhere noted.

All replies are to be addressed to the ones whose names appear as giving the invitation, even though they are strangers. (This point is often illustrated in the wedding invitation.)

When club invitations, and the like, are sent by a committee, replies are sent to the committee; the wording of the invitation being echoed as closely as possible in the reply. (One may owe this invitation to the kind offices of some friend—a member of the committee, or of the club—and the guest may find opportunity to thank him for his personal courtesy; but this has nothing to do with the reply to the formal invitation.)

Replying to the Club Invitation

If an invitation has been accepted it must not be broken or reconsidered in order to accept a more attractive invitation that has been received later. (The only exception is the very rare instance when one is summoned formally to attend some function at the White House.)

To make the social interchange complete, the reception hostess endeavors during the season to include in her invitations all of her acquaintances who have offered her similar civilities. She is also politely mindful of certain ones who are not so placed that they can offer her an equally generous hospitality, but who may in simpler fashion make return in kind if not in degree. The well-bred woman is neither elated because she has more, nor dejected because she has less, in comparison with other women, when in the personal qualifications of brains and culture they are all social equals.

CHAPTER VI

ENTERTAINING AND BEING ENTERTAINED

ENTERTAINING in private social circles is sharing with friends and acquaintances whatever comfort and pleasure we are so fortunate as to enjoy in our homes. Usually, family life is sacredly private. We live like Douglas in his castle, with the drawbridge up; safe from intrusion and free to concentrate on the earnest purposes and responsibilities of our own lives, in companionship with the ones closely bound to us in interest and affection. There is nothing so beautiful, so dear, as the family circle around the library fire; nothing so cozy and comfortable as the family dinner-table. At times we are glad to shut the world out. But this very devotion to our own inner shrine may develop a refined selfishness; and too much self-sufficiency may condemn us to ultimate loneliness, if we live to face the outcome.

Devotion to the Inner Shrine

I have watched the course of events in one household conspicuous for its closed doors. First, there was a decade when the family exclusiveness seemed justified by the fact that in the wealth of internal resources they had little need of other people. They were so congenial among themselves, so busy with their own affairs, that except for a polite bow of recognition in passing, they ignored their nearest neighbors. Then the hour came, as it must and will, when their circle was broken; and few of their casual acquaintances felt at liberty even to offer comfort or help. Then, one after another the broken arcs fell away; and still, nothing but formal condolences reached them from the outer world. And at last, only one of the circle remained, in a desolation that was pitiful;

The Isolated Family

yet neither the lone one nor the excluded neighbor quite knew how to act in the emergency. The proffer and the acceptance of sympathy had been too long deferred.

Although such an extreme case of isolation is rare, we often see families who make no effort to be social; and naturally they attract little social attention. They do not rudely shun society, but they appear to be indifferent to its benefits or its claims. Not always are we to infer innate churlishness from this unsocial manner. There are many sources of bitterness in life; chief among which, as stifling the social expression, is the hard struggle with poverty in the midst of which the ever-insistent question of how to keep soul and body together in the individual leaves little room in one's thoughts for the consideration of the secondary question of how to be a companionable member of society. To souls thus oppressed the social missionary must go, and does go.

The Isolation of Poverty

But as a rule, when we are fairly prosperous, and happy in our own homes, it is natural to think of our friends, with the impulsive wish to invite them to share our good cheer. We survey our surroundings and take stock of our resources: our house is bright and warm; our furnishings are adequate and handsome enough for our means; we have facilities for serving a dinner acceptably; we could easily give a tea or a luncheon or a musicale. We think of scores of pleasant people whose lives would be brightened by an occasional beam of our sunshine. We realize that "a man that hath friends must show himself friendly." We are especially glad to bear in mind some one friend of limited social opportunity but superior social fitness; and we plan to introduce him or her to the circle of clever people that we are in a position to gather together under our roof. Possibly we have a spacious mansion, as gloomy as a jail when closed, but as brilliant as fairyland when illuminated for a reception. Or, we may have a tiny "House Beautiful" where every inch of room is in daily use, with never a dark cor-

The Gifts on the Social Altar

ner at night; and there is not much that we can do to change the appearance of things for festal occasions except to put a few more flowers in the vases and turn on all the lights. Either house will answer the purpose if the social spirit dwells therein. Douglas may order the portcullis raised to admit an imposing cavalcade, and the cottager with equal cordiality may hang the latch-string out for a few congenial comrades to enter. Whether castle or cottage be ours, for the time we lay our choicest gifts on the social altar.

But we do not utter the polite oriental fiction, "My house and all that it contains is yours"; the most generous occidental hospitality does not pretend to be utter self-abnegation. Though we so cordially welcome the stranger within our gates we never forget that the gates are ours. The host (and even more the hostess) should control the atmosphere of the house. No guest, however distinguished, should be allowed to dominate any social function. Those same old grammarians whom we quoted once before have taught us that "a noun or a pronoun used as the subject of a proposition must be in the nominative case." The hostess who receives in her own house is emphatically the subject of that proposition; and the significance of the event further demands that the verb in the predicate shall be "active-transitive." There are women whose personality at once impresses this fact; and the most aggressive outsider is subdued to respectful attendance on the queen in her own domain. Other hostesses, kind and unselfish, allow themselves to be eclipsed by any guest who is strong-willed and egotistical enough to force himself or herself into the leading place, particularly in the conversation. The woman who permits a guest to control this social interchange may be considerably surprised to find herself almost overlooked (or only casually discovered to be "among those present") at a luncheon in her own house, where she ought to have been the recognized leading

The Hostess a Queen in Her Own Domain

Eclipsing the Hostess

spirit. Even the guest of honor is not privileged to monopolize attention; rather, is he or she under special obligation to show deference to the hostess, co-operating with her, not superseding her. There may be a seeming exception when a "lion" has been captured and frankly placed on exhibition; the hostess then voluntarily yields the limelight, though she retains control as stage manager. The general caution to any guest is: Do not be guilty of the impertinence of assuming social leadership in another woman's house; be content to be in the objective case, following the subject and completing the predicate; but claiming no more prominence than the nominative through its verb invites or authorizes. The hostess need not be aggressive herself by way of holding supremacy. She can remind forgetful persons by simply remembering herself never to yield her proper perquisites: for example, the right-hand seat in the carriage or motor car or in the opera box, and other significant trifles that symbolize the precedence given to the lady of the house. It is a fine thing to be a perfect hostess; it is also fine, and equally difficult, to be a perfect guest.

The Hostess Must Hold Her Supremacy

The term "entertaining" covers a variety of social overtures. Some functions are so formal as to be almost impersonal; some are so plainly inspired by ulterior motive as to lose all social value. This is true of many public and political banquets and receptions; and it comes very near being true of the conventional interchange of the fashionable world. Rival displays at lavish cost often mean nothing but the battle royal between ambitious leaders of society. That either the hostess or the guest is happier for such meeting and greeting is doubtful; for even in the midst of the gayest groups thus assembled are to be heard *sotto voce* comments on how the battle is going, and which side is likely to win; the speculative gossips themselves (quite as often men as women) bask impartially in the rays of the rising or the setting sun, with little regard for anything beyond the voluptuous

Conventional Entertaining of the Fashionable World

enjoyment of the hour. Much indeed is there to enjoy: the architectural beauty of the expansive drawing-room; the warm atmosphere laden with the fragrance of roses and gardenias, and echoing the cadence of happy voices and rippling laughter; the supper aroma proclaiming every procurable dainty; the ravishing music; the shimmer of priceless gowns and jewels—a splendid array of the good things of this material world, the acme of elaboration in conventional entertaining. Perhaps the soul is there! For the Creator of all beauty never designed beauty to be soul-less. But, if the soul be absent the event has little more meaning than the "opening day" show at a high-class department store. At best, the rival entertainments offered by arrogant social leaders lie far outside of the definition of hospitality—a word of more restricted meaning, that better expresses the social idea.

The Soul in Beauty Essential to Hospitality

When we invite people to visit us, presumably we have something to offer them. To begin with, we give them a cordial welcome, in rooms that are clean and brightened with such artistic decorations as we can use to advantage; we have an abundance of flowers; sometimes we have music, or some other special entertainment, choosing whatever recreation seems best suited to the occasion. And we usually have something very good to eat, skilfully prepared and attractively served. These good things to eat play an important part in the scheme of social entertaining, and why not? Even a poet is seldom so far up in the clouds that he does not soar just a bit higher when he has a delicious morsel to nibble and a fragrant cup of coffee to sip. There is genuine inspiration in a well-served dinner. Body and soul are we, in mysterious union; only the further mystery of dissolution can destroy this twofold entity. And while the union exists we discern spiritual meanings chiefly through material symbols. With all reverence for the associated idea we reflect, that the breaking of bread seems to be singularly essential in the ceremonial of social communion.

Serving Good Things to Eat

Of course, we might entertain without serving food; we might with great dignity assert that the higher life should not be dependent on mere "creature comforts." Granted that in heroic moments we may forget all these things; we could even starve triumphantly if put to a sublime test; but there is no merit in starving needlessly. The man who says that he does his best brain work on a diet of bread and water is doubtless sincere; but he is illogical in arriving at a universal conclusion from this exceptional instance of endurance. We certainly deny that we "live to eat," the low ambition of the gourmet; but we do eat to live, and to a very large degree it is for the good of our souls that we should eat in company with others. We call this ambrosial food which we share with our guests, "refreshments," for refreshing we find it to be; and thus we make use of one practical means of attaining that most gratifying end, the fostering of genial sociability.

Refreshments Essential to Social Communion

MODERN RECREATIONS

It is often remarked that the people of to-day are "money-mad," "speed-mad," "amusement-mad," etc. Similar things have been said in all ages since "the days of Noe"; but whatever the madness of the times, no one with a mind of his own was ever compelled to follow any fad to the "madness" point. The money and speed problems are for your elders to solve. You, John and Mary, are more interested in the variety of recreations that appeal so irresistibly to pleasure-loving youth.

Varying Opinions as to Amusements

The dancing party, the play, and the moving picture show are everyday affairs in the lives of many young persons; in other lives they are rare diversions; in still others, frivolities ignored or discountenanced. There is much difference of opinion as to the propriety of these amusements; the difference being largely accounted for by diversity in the circumstances. So, one person's conclusion—for himself—cannot be forced upon other people—for themselves. The amusement that is quite right

and proper under one set of conditions may be inexpedient or even detrimental under different conditions.

In each case there is doubtless a good reason for deciding to do, or not to do, certain things: to dance; to attend the theatre; to go to the moving picture show; to play games of various sorts. Your parents will permit or forbid these gayeties, according to their judgment of what is right in itself, or best for you at the time. Your pastor and your teachers may also advise you; and you are wise if you cheerfully accept even rigid prohibitions during your minority, rather than risk doing that which might harm you socially, morally, intellectually, or spiritually; for in all of these ways your pastimes may affect your character. You do not understand this, but Father and Mother do; trust them, John and Mary.

Letting Elders Decide

You may notice that—for reasons which they consider good—Sadie's parents grant her large liberty in these diversions, though they censor the plays and the pictures, and closely scan the invitation list of the party; while Sam's parents neither censor nor scan. He goes to everything indiscriminately, his indulgent parents seeing no special cause to object. That these differing conditions of home oversight exist, is everywhere evident; and it is not my business to say what John and Mary, or Sam or Sadie, shall do about it, so long as their parents are in responsible control of the situation. Briefly I would say, mind your parents, and respect the counsel of "all others in authority," even though they deny you some attractive pleasures. You will be none the worse for it hereafter. But while I do not say that you must or you must not, there is no reason why you and I may not have a sociable little talk about these things.

Differences in Home Oversight of Amusements

You like to study words; so take these:

Amusement: from *a muser,* "to dispel musing"; that is, to divert the mind from thoughts that have been bearing too heavily. This is a transient relief from mental stress; but it supplies no new thought, no new strength.

Recreation: from *re-create,* "to create anew." "Recreation" includes "amusement," and goes further. It means "refreshment after toil." (This would carry the idea that only honest workers have earned the right to "recreation." Perhaps the idlers are limited to "amusements.")

A "recreation" then—meaning any pleasure that relieves the strain of long-continued labor—is calculated "to give new power and efficiency"; that is to say, to restore a man to his best working condition. If our recreation has this effect, it is a good thing; if it has the contrary effect of wearying and weakening, it is a bad thing. If amusement so completely "dispel" our thoughts as to leave us empty-headed, or if recreations leave us in mood disinclined, and in condition unfitted, to resume our sterling duties, then our amusements and recreations belie their definitions. If our diversion—whatever it may be—"disperses and scatters utterly" our inclination or capability to go back to work, it is not recreation, but dissipation—the waste of elements and forces that make for strength of will and efficiency of body and mind. Consider the man who banquets until three in the morning, sleeps at the table until carried elsewhere, and appears at his office late the next afternoon, barely in time to scold his stenographer and lock his desk for the day—has he been "re-created"?

Distinguishing "Amusement" and "Recreation"

The test, therefore, of any so-called recreation is, the condition that it creates and the effect that it leaves in its wake. If it so fascinates us that we are tempted to neglect business for pleasure, it is no longer recreation. Suppose that a farmer boy is so bewitched to skip stones over the smooth surface of a pond that he neglects to hoe the corn or to rake the hay; for that boy the innocent pastime of skipping stones has become a "dissipation" (however "amusing" or "recreative" the clever trick may be as a picnic "diversion").

Recreation vs. Dissipation

This is the test that I always apply to recreations, and

I have found it reliable. It does not restrict; it simply helps one to choose the real pleasures. When you find that any recreation is playing you false and leaving you poorer than it found you, you will be as little inclined to let it master you as you would be to allow yourself to fall a second time into the clutches of a gambler who had fleeced you. The boy who has a page of Latin to translate for to-morrow's lesson, and who hurries through his careless constructions and ill-chosen English equivalents, rushing off to spend the late evening in some frivolous amusement, only to face a "V. P." mark in his recitation, is gambling away his resources just as surely as the Kentucky colonel in the melodrama does, when he places on the table the deeds to his ancestral plantation—his last stake—and loses. You boys and girls with your success in life at stake cannot afford such sweeping losses. You get all the enjoyment that is worth having when you discard the dissipation and make a happy use of the veritable recreation. At that, you will not have time to enjoy one-half of the really good entertainments that are available in the ordinary town or village; you certainly have no excuse for choosing inferior amusements.

The Test to Apply to All Recreations

If the entertainment is in the evening, it is often actually unsafe for young boys and girls to go unattended; and it is never conventionally proper. Older boys and girls do go, in couples and in groups, when the occasion expresses no formality; and the propriety or impropriety is in each case decided by the behavior of the young people when thus left to their own devices. I think that when John and Mary go anywhere in the evening Father and Mother insist on sending them in charge of a caretaker. Sam and Sadie do not think this necessary; but here wisdom speaks: If you young people go without older companions to any public entertainment, you must be all the more careful to behave discreetly, and to protect yourselves from intrusive or impertinent triflers. A gentlemanly boy or a ladylike girl is seldom annoyed.

To Be or Not to Be Chaperoned

Whether it is safe for young people—especially girls—to go and come alone through the streets is not a question of your personal manners, but of the law and order in your town and the police protection that you are assured; but it becomes a matter of conventional propriety. It is a case in which the discreet girl does not willingly take chances. So I very positively advise young girls not to go even in groups without a chaperon when attending any public entertainment in the evening. Properly accompanied you are in no danger; and you are safe from social criticism. Do you young people understand that you are chaperoned not to hamper you but to protect you? Like so many other restraints that parents impose, it is the guard that love keeps over its dearest treasures.

The Guard of Love Over Its Dearest Treasures

The day-time moving picture show is regarded as the innocent children's fest. We notice that children are allowed to go in flocks, the oversight of older people being thought unnecessary on such childish occasions. It is almost like going to school in respect of formality, but with this difference: The teacher is not on hand to supervise and control the children while they are there; which after all is an important difference. The children like this freedom to go together—Jack and Sam, and Sadie and Molly, happy little gigglers, they can take care of themselves, so they think. No child likes to hear "behave," "hush," "stop," "don't," at intervals when he is having a jolly time. It is tiresome to be always under a repressive thumb; the average child wriggles out whenever he can. He does not realize that the limited area under that thumb is an "isle of safety" to a heedless youngster. But he does know that his mother is always urging him to "be a little gentleman," and she tells his little sister to "be a little lady." Having cannily observed ladies and gentlemen, most children have a fair idea of what is expected of them; though they are more likely to follow the example of the older boys and girls—which suggests some responsibility for John and Mary.

Going Alone to Moving Picture Shows

Probably in the country town children do go alone safely in the main, provided the parents and teachers choose the proper occasions for the children to go (which they frequently fail to do). But it is not the right way to go. Young children should always be accompanied to public entertainments by some older person. A well-mannered older brother or sister may be able to look after the youngsters and keep them gently reminded of the proper behavior in public.

Manners and the "Movies"

The drama in moving pictures having become the universally popular amusement, we are compelled to urge a stricter regard for polite behavior at entertainments of this class. There may be "sporadic cases" of ill-manners in the best of places (even in church) where in general the conduct is correct. Such instances aside, there is seldom cause to criticize the behavior of the throng at a high-class travelogue or picture drama; for these entertainments are supported by the best people in the community. It is the second—or third—class "attraction" that tempts the crowd of thoughtless pleasure-seekers. Please understand that when I say "third class" I do not refer to the low price of admission or the simplicity of the pictures. Innocent and amusing little films are shown for five cents. The Y. M. C. A. in certain towns has maintained a regular weekly series of artistic and diverting moving picture entertainments at that price. There is no reason why such a standard could not be maintained everywhere. So, when I say "third class" I have reference to the character of the "attraction" offered.

The "Movies" and the "Masses"

The "masses" go to the average show in carnival mood; bareheaded and gloveless if they like; often in dress that seems out of place on the street; carrying candy boxes or chewing-gum for their solace in whatever space of time they cease to chatter. In appearance and behavior they are as remote from polite standards as the poor melodrama and low comedy skit are remote from the dramatic purpose of Mr. Edison's great invention.

The charm of the moving picture cannot be denied; it fascinates old and young. It is right that we should grow enthusiastic about it, not only as a delight to the eye, but as a factor in education and culture, which it will be when the dream of the inventor is realized. Already, countless "producers" are applying the kinetoscope to all sorts of scenic purposes, some nobly conceived and artistically executed, some ignobly conceived and clumsily executed; and we might say, some with good intention poorly expressed, some with sinister appeal attractively veiled. A fair proportion of films are admirable; a few have merited world-wide approval. It would be well if every child could see such moving pictures as the coronation Durbar (of a few years ago), or the highly instructive and edifying travelogues of the day. Unfortunately, these are to be seen only in the larger towns.

The Charm of the Moving Picture

Meanwhile, what of the swarm of flies that sip the honey of unguarded childhood's admiration? What of the ubiquitous nickelodeon that opens its doors to indiscriminate crowds? What of the free and easy manners of the men and women, boys and girls, who gain cheap entrance to still cheaper shows? The semi-darkness of the place may encourage careless behavior if the people who are there are disposed to be careless; not otherwise. Refined persons at a reputable moving picture show behave as properly as though they were in their church lecture room. It is possible to buy a ticket, and take a seat before the screen, just as one buys a stamp at the post office, with as little personal association with the crowd. There is not the slightest reason why public manners and morals should suffer, if the place is orderly and the pictures are unobjectionable.

Dangers of the Cheap Show

Remember: Nothing that the inventor himself has done or countenanced has lowered his ideal or given the remotest cause for doubt or question of the moral and intellectual value of the moving picture. If unscrupulous imitators who follow close upon the track of lapsed pat-

ents—when they cannot earlier infringe—are using Mr. Edison's ideas to exploit subjects that are perversive of morals or manners, it is only another instance of the well-known trick of "stealing the livery of heaven." It is the history of all art, that certain rude fellows of the baser sort contrive to hurt—for a time—the credit of things intrinsically wholesome and right.

Degrading an Art

All reputable artists and producers are with the inventor in the fight against disreputable films. The final censor, however, is the public; and this particular "public" is made up—largely—of school children. If you demand the best, or nothing, you will get the best, in time. With your ambition to be honorable and accomplished members of refined society, you will choose your picture friends by the same tests that you apply to the living people who surround you in the actual world. You do not find the low and the lawless congenial in real life. The only way that you can sustain the inventor and his representative followers, and express your personal demand for the best films, is by refusing to patronize inferior or degrading shows. The time you save by staying away from trashy spectacles will be valuable for school and home purposes; the self-respect you save will be a life asset; the nickels you save will aggregate the price of a goodly number of high-class film dramas and travel fests, worth seeing, worth remembering, stimulating, amusing, recreative.

Staying Away from Trashy Spectacles

You know something of the plan that Mr. Edison is evolving, for introducing the moving picture into the schools; not merely for incidental use in illustration, but for daily demonstrations in regular class work. It seems probable that the educational films will become indispensable to the effective teaching of all subjects: history; all the sciences; literature; and even—we are assured—philosophy and psychology. The possibilities of the "educational film" are limitless; but, like everything else announced by Mr. Edison, absolutely practical, and there-

fore only a question of time. So, hail to "The Wizard" and his moving-talking pictures!

The "Educational Film"

While the master inventor is developing such a comprehensive educational scheme for the benefit of the rising generation, you boys and girls must stand by him in all honor and loyalty. You may even help him to speed up the car of progress if you—or a million of you—do your part to clear the rubbish off the track.

As to that other conspicuous amusement phase of the day, the playing of games, it might be sufficient to say briefly: Subject them, like all other "recreations" to the test of definition.

Personally I am not tempted by games (unless by those that are out on the grass and under the sky, where sunshine and ozone keep them reasonably safe and sane). But I observe that certain games enthrall some people, chiefly society women addicted to bridge. I know of one woman (otherwise sane) whose friends call her "card-mad"; the reason being that she so often spends not only the evenings but the daylight hours over card games. Not only the afternoon, but sometimes the forenoon is given over to the card party, at hours when Solomon's "wise woman" would be looking well to the ways of her household. I would advise the "card-mad" ones to scrutinize their "recreation" and decide whether it is, or is not—for them—a dissipation. When the attraction in the game is its appeal to the gambling instinct it ceases to be an amusement, and takes on the character of a sinister business scheme. This becomes a deeper question of morals; though that stage of the infatuation doubtless develops through a process of dissipation. If games, indoors or out, are innocent for you, it is because by your good sense and good principle you keep them strictly to the definition of amusement or recreation, and firmly refuse to allow them to become—for you—a dissipation.

Advice to the "Card-mad"

This chapter seems to deal with morals more than with manners; but the two are one when we are consider-

ing phases of conduct that mold or reveal character. It is refined, elegant and polite to enjoy amusements and recreations; it is unrefined, inelegant and impolite to be given to dissipations. I cannot imagine a lady or a gentleman without the dignity and self-respect to choose, and the intelligence and will to pursue, legitimate recreation in a manner befitting a lady or a gentleman.

There is another aspect of this subject: Some persons profess indifference to social frivolities; but they explain that they "go into these things" because they would be "out of it" if they did not do what all "the crowd" are doing. I appreciate the situation; it is the social element that attracts them; and for the sake of this they ice-skate and roller-skate and do other things that they would not personally have elected to do.

Doing as "the Crowd" Do

Well—why not set about popularizing something that you do like to do? Do you know that once in a while somebody is clever enough to do this?

There is Rupert, the handsomest stripling in the younger set; faultless in dress, courtly in bearing. He does not dance; never did; doesn't want to; will not—finally. Then why does he go to all the parties in his set where dancing is the feature, and why—knowing that he is not a dancing man—do hostesses keep on inviting him? Just because this odd chap is such a brilliant conversationalist and such a social harmonizer. At the Alumni "annual" he "sits out" the dances with one girl or another; for he has an artless way of getting his name on their card, though they understand that with him it is to be a tête-à-tête or a promenade. Or, if the girls are all dancing he is just as charmingly conversational with the patronesses. Perhaps some of the other youths could rival him if they were not compelled for the time to centre their intellects on guiding their partners through the one-step, monotonously sliding back and forth to the claptrap rhythm of harmonized noise that serves for dance music at present. It is no wonder that

The Interesting Case of Rupert

the young cavalier with mind concentrated on his feet can say nothing but "Ah, yes indeed!" and that the girl similarly concentrated is able to exclaim only "Isn't it!" Evidently in these days a girl may be the belle of the ball without any spark of the gift of wit or repartee; and a youth may be a favored knight of ladies, no matter how dull and stammering of tongue. It was not so in an earlier day when Grandmother was wont to hold her brilliant court at the county ball.

Watching the scene, I whimsically wondered: What if we had half a dozen Ruperts here, all doing the same amount of conversing? The crowd on the floor would be noticeably thinned; at least six of the brightest girls would be missing (for the time), and some of the "Ah, yes indeed!" boys would find themselves wallflowers. Which led to the further thought: How much more fascinating even a dancing party might be if the boys and girls were better conversationalists! Then, I bethought me to watch the dancers to see if they were saying anything to each other. Not one couple were talking; indeed they were hardly in communication, judging by the look of abstraction on their faces. Of course, I knew that each one was in some distress of mind as to how the next step was to be taken; for the newest dance steps were too recently acquired to be quite automatic. While I was thinking all this (in undercurrent) Rupert was chatting most graciously in my left ear, and the orchestra were dinning in the right, rendering fortissimo "A Perfect Day"—in a curious tempo to match the fox trot.

Dull Wits at Most Dances

Now, John and Mary, I do not know what you think about it; in joyous youth you may vastly prefer the dance to the repartee. I am only telling you how it looks to sober me: That activity of the brains is a greater social movement than activity of the feet; and while you may delight to exemplify both, I hope that you will help along the intellectual culture of society by giving your brains more and better chance to assert their superiority. By

Most Rare and Charming Social Recreation

cultivating your conversational gift you may popularize in your circle the most rare and charming of social recreations.

One thought more: There are many who mingle with "the gayest of the gay" simply because certain amusements are fashionable and not to share in them is to be behind the times. Well, fashions are often "set" by people not over-wise, and followed by people who should know better. The best class of society does know better than to countenance any phase of behavior, however "fashionable," that defies morals and manners. "Ye shall know them by their fruits."

Where Wisdom Lies

You, John and Mary, do not know what may be developing from the harmless-looking blossom; you do not recognize the fruit in its early growing stage. You should be the more glad to feel assured that Father and Mother do know, that your pastor knows, that your teachers know. When those who love you best approve of your pastimes, rejoice and be happy in them.

CHAPTER VII

INTRODUCTIONS

THERE are two classes of introductions: the casual, and the premeditated. The two have no relation, and one is not mistaken for the other in strictly formal circles. In the country place, and among people of the simpler social habits, the casual introduction may be accepted as establishing at least a bowing acquaintance, unless one has a good reason for declining to recognize the other party. Neither of the two need resent it, if the other one fails thereafter to bow or speak on the strength of the casual introduction. Yet, affront is often taken for this cause by people who do not make the distinction that I have noted. I speak of this pointedly, because unpleasant feeling sometimes tinges the atmosphere of a whole neighborhood where these fancied slights have occurred.

Two Classes of Introductions

The trouble is due to a difference in the point of view. This is the aggrieved attitude: We were introduced last week; and I met her to-day and she did not look at me! How were you introduced? On the train; you were going into the city for shopping, with the friend who gave the introduction. You chatted with the stranger for a moment, and then separated. And she did not speak, to-day? Why should she? Why should you speak to her? No reason. Your vague resentment is groundless. If you wish to become really acquainted with that lady, your friend who gave the casual introduction should give you the real introduction. Probably after all you are quite indifferent about it; you are only nettled by an imaginary "cut." Do not give it another thought. Now and then some gracious soul will show a kindly recollection of

The Casual Introduction

having seen you before, bowing and smiling even if she has nothing to say in remembrance of your first casual meeting. If some other one is too preoccupied or too little endowed with native geniality to do this, bear in mind that she is not rude if she ignores the incidental introduction. You, too, can ignore it, with perfect good humor. It sometimes happens that two strangers who are thus introduced already know of each other by reputation, and are mutually disposed to make this informal meeting the starting-point of a pleasant acquaintance. They will use their own discretion about that. Usually, however, the meeting is merely accidental, and of no social significance to either of them.

Groundless Resentment

Casual introductions are among the trivial incidents of a business man's day; he blithely meets everybody, and straightway forgets what manner of man he has met, unless he has some business reason for remembering. But women, who are more hedged about with formality, manage such episodes with more discretion, though without austerity. It is polite and it does us no harm to give a cheerful greeting to the stranger whom we may never meet again.

When A and B, walking together, meet C (an acquaintance of A), and the two friends stop for a word of greeting, A may casually introduce B and C. If the meeting occurs in a crowd, or at a street corner, the introduction is preferably omitted; B will tactfully move aside and wait (unless the pause is long enough to make this waiting seem awkward). In these greetings and introductions in public places, names are spoken in distinct but low tones that reach the ears of none but those concerned. Even so, B and C may not take the trouble to catch the names, since the formality means nothing beyond the courtesy of the moment.

Examples of the Casual Introduction

When B is calling on A, and a second caller (C) arrives, A may introduce her two guests. Unless there is an evident wish to make the introduction personal and

friendly, B will end her call soon, after gracefully acknowledging the bow of the newcomer. If they are mutually attracted, the conventional way is always clear for a real introduction. Meanwhile, they are not really "acquainted."

FORMS OF INTRODUCTION

A gentleman is presented to a lady, the most precise form being, "Mrs. A—, allow me to present Mr. N—." A more personal form is, "May I introduce my friend—?" With a still more friendly introduction some comment may be made on the reasons why this meeting is especially gratifying; and an affable exchange of complimentary remarks may follow. Such a presentation is plainly intended to be a social introduction. So much cordiality would not be shown without the assurance that it would be agreeable to both.

Presenting a Gentleman to a Lady

When two ladies are introduced, the younger one's name is pronounced first, with emphasis: "Miss A—, Mrs. G—." The tone, and the glance sweeping from the younger to the elder, convey the announcement to Mrs. G— first; and the return of the sweeping glance to Miss A— apprises her of the identity of Mrs. G—.

Mother and Daughter

A daughter presents her friends to her mother. A mother presents her daughter to matrons and all elderly people, but presents younger men and young girls to her daughter.

When a man wishes to introduce another man to a lady, he first secures her permission (though the form he uses sounds extempore). He will say: "Mrs. B—, Mr. N— desires the honor of being presented to you"; or, "Mrs. B—, will you permit me to introduce Mr. N—?" Also he may say with more personal directness: "Mrs. B—, I would like to introduce my friend, Mr. N—." The introduction may be still more informal, and original and even droll when social gayety reigns; as when a certain elderly bachelor, a privileged character in his set, dragged a bashful (but eager) young fellow into the midst of

an informal porch party, and said, "Dear Miss D— (not affectionate, only emphatic), do say 'How-d'ye-do' to Dr. H—; I can't see him pining for the honor any longer!" Of course, Miss D— (who had been duly consulted beforehand) said "How-do-you-do" with a ripple of laughter, while the blushing interne volubly assured her that he was delighted, etc.; and the old gentleman, hunting for his favorite porch chair, left them with the petulant reproach flung at the younger man, "Now, I hope, I shall get some peace." They all made merry over it, those within earshot laughing in sympathy, and nobody was hurt by the nonsense. But only an old friend, and a "privileged character" at that, can indulge in that kind of nonsense. From a young person it would be an impertinence. An elderly man may be more free when introducing young people than a younger man should be. The former probably knows just how far to go with his amiable pleasantries. When a young man presents his friends to a lady, he wisely chooses the most formal phrasing, letting his pleasant manner, not his offhand speech, indicate the friendly spirit of his introduction. Positively he should not cultivate the "teasing" style, which so easily degenerates into the free and easy. This caution applies to all conversational conditions.

When a Man Presents Another Man to a Lady

An introduction should be gracefully received. A young woman rises when introduced to another woman; an elderly lady may remain seated. A lady does not rise when a man is introduced; but the younger women and girls properly show this deference to a venerable man, and especially to a clergyman. To bow slightly and pronounce the name is the simplest way to acknowledge an introduction. This is sufficient when the introduction is casual or for any reason undesired. One may add, "How-do-you-do?" Or, he may exclaim, in more cordial spirit, "I am happy to meet you." The circumstances of the meeting will suggest suitable words to add, on the inspiration of the moment.

How to Receive an Introduction

If a gentleman is introduced to a group of ladies he must be equally "happy to meet" all of them—in his demeanor. He must not devote himself to the pretty débutante, and hastily nod to her less attractive companions. If the mother or the chaperon is one of the group, he should seem to be pre-eminently gratified to pay his respects to that lady; it may be to his advantage later (though I hesitate to suggest ulterior motives) to have propitiated the duenna.

A Gentleman and a Group of Ladies

When a man takes his leave after he has been introduced to a lady or a group of ladies, he must have the last word, talking with animation and seeming, at last, compelled—most unwillingly—to tear himself away. At least, he should not seem to be waiting—somewhat bored—for the lady to stop talking so that he can get away. Presumably, he is the one who has requested the introduction, if it is a formal one; or if it were casual, by courtesy he would consider himself the favored party, and that he was under obligation to show some polite interest in the incident.

In small companies it is customary to introduce all who are strangers; but this is done informally, as the groups intermingle. If there is a guest of honor, of course, all other guests are presented to him or her with due formality. Whether introductions at large parties eventuate in real acquaintance, depends upon other conditions. The larger the company, the more distant and impersonal is the social relation established between the two introduced. Indeed, at a large reception the introduction has little more than "casual" significance—except that it marks exclusiveness in the visiting list, which the casual introduction in public does not necessarily indicate. It is something like presentation at court: a man may, or may not, meet these people again; but this formal introduction at the large reception has given him perpetual title to be recognized in that circle, come when he may.

In Large and Small Companies

INTRODUCTION BY CARD OR LETTER

The social introduction, formal or informal, may be given by letter. Some social obligation is imposed. The letter tacitly says: "Treat my friend as handsomely as you would treat me, if I came there myself." It may be a friendly request from A in Boston to B in St. Louis, to call on C, who is sojourning, or who has recently taken residence, in St. Louis. A woman gives such an introduction to her close friends. It is seldom that one non-professional woman gives another an introduction by card; but this is proper if the one introduced is young and the one to whom she is introduced is venerable, or of special rank or standing.

When Introduction by Card Is Permissible

The card form is used by women who have some semi-public or official association; as, club women, or artists, or others whose activities are first of all professional, but incidentally social. This is a phase of the social relation that is of modern development. While it does not set aside the old conventional ideas, it does ignore narrow distinctions. Mutual membership in large organizations brings into frequent social contact many who are otherwise of very diverse environment. It is good form to ignore these diversities among earnest women workers for a common cause; as, in civic clubs, mother's clubs, etc. Beyond their devotion to this one purpose, the members may or may not affiliate; and no uncongenial personal associations are forced upon one or another. Without assuming social superiority every woman in private life is privileged to choose her own circle of intimate friends, and these may not happen to be her business or professional associates. When introducing any fellow member of a club, the card tersely stating that mutual membership is the basis of the introduction, is thoroughly polite without committing the sender to any strictly social responsibility. For this introduction the visiting-card is used. Upon this card the explanatory words are written (above the name): "Introducing Miss Helen Belmar,

Introducing a Fellow Member of a Club

Secretary of The Beata Hora Club, of Atlanta, Georgia." This card is enclosed in an envelope (unsealed) addressed in this way: "To Mrs. Mentor, President (or Secretary) of The Schubert Club, Richmond, Virginia." If the sender is a dear friend of both these ladies she may write a friendly letter, combining business and social courtesies; but officially the card is sufficient, and generally to be preferred.

Introducing a Man by Letter to a Lady

A man may give another man a letter of introduction to a lady when relationship or friendship, and a sure conviction of the fitness of the action, warrant him in so doing. Upon arriving in the town where the lady lives, the man to whom the letter is given will enclose it in a letter of his own to the lady, requesting the honor of calling on her at such time as she may designate. To this letter she sends a polite reply, stating her reception day and hours.

A man may introduce two men by letter or card with less concern, but still with the discretion that governs all personal introductions.

Whom to Introduce

The "premeditated" introduction is given for the purpose of establishing social relations. Whoever takes this responsibility should be sure that the acquaintance is desired by both, or at least acceptable to both. Congeniality is not always to be inferred from identity of occupations; that may be a logical "accident." Two teachers may be elated to meet each other; we do not know; if they are, however, it is for some other reason than the circumstance that they are both "teachers." In general, also, the fact that C admires both A and B gives no assurance that these two will admire each other. So, one suggests—but does not urge—their introduction.

It is assumed that the host or hostess who gives a social introduction is a "member in good standing" whose guarantee carries some weight; otherwise, the introduction insures no positive recognition. This must not be interpreted in a snobbish sense. To be in good

I have found it reliable. It does not restrict; it simply helps one to choose the real pleasures. When you find that any recreation is playing you false and leaving you poorer than it found you, you will be as little inclined to let it master you as you would be to allow yourself to fall a second time into the clutches of a gambler who had fleeced you. The boy who has a page of Latin to translate for to-morrow's lesson, and who hurries through his careless constructions and ill-chosen English equivalents, rushing off to spend the late evening in some frivolous amusement, only to face a "V. P." mark in his recitation, is gambling away his resources just as surely as the Kentucky colonel in the melodrama does, when he places on the table the deeds to his ancestral plantation—his last stake—and loses. You boys and girls with your success in life at stake cannot afford such sweeping losses. You get all the enjoyment that is worth having when you discard the dissipation and make a happy use of the veritable recreation. At that, you will not have time to enjoy one-half of the really good entertainments that are available in the ordinary town or village; you certainly have no excuse for choosing inferior amusements.

The Test to Apply to All Recreations

If the entertainment is in the evening, it is often actually unsafe for young boys and girls to go unattended; and it is never conventionally proper. Older boys and girls do go, in couples and in groups, when the occasion expresses no formality; and the propriety or impropriety is in each case decided by the behavior of the young people when thus left to their own devices. I think that when John and Mary go anywhere in the evening Father and Mother insist on sending them in charge of a caretaker. Sam and Sadie do not think this necessary; but here wisdom speaks: If you young people go without older companions to any public entertainment, you must be all the more careful to behave discreetly, and to protect yourselves from intrusive or impertinent triflers. A gentlemanly boy or a ladylike girl is seldom annoyed.

To Be or Not to Be Chaperoned

Whether it is safe for young people—especially girls—to go and come alone through the streets is not a question of your personal manners, but of the law and order in your town and the police protection that you are assured; but it becomes a matter of conventional propriety. It is a case in which the discreet girl does not willingly take chances. So I very positively advise young girls not to go even in groups without a chaperon when attending any public entertainment in the evening. Properly accompanied you are in no danger; and you are safe from social criticism. Do you young people understand that you are chaperoned not to hamper you but to protect you? Like so many other restraints that parents impose, it is the guard that love keeps over its dearest treasures.

The Guard of Love Over Its Dearest Treasures

The day-time moving picture show is regarded as the innocent children's fest. We notice that children are allowed to go in flocks, the oversight of older people being thought unnecessary on such childish occasions. It is almost like going to school in respect of formality, but with this difference: The teacher is not on hand to supervise and control the children while they are there; which after all is an important difference. The children like this freedom to go together—Jack and Sam, and Sadie and Molly, happy little gigglers, they can take care of themselves, so they think. No child likes to hear "behave," "hush," "stop," "don't," at intervals when he is having a jolly time. It is tiresome to be always under a repressive thumb; the average child wriggles out whenever he can. He does not realize that the limited area under that thumb is an "isle of safety" to a heedless youngster. But he does know that his mother is always urging him to "be a little gentleman," and she tells his little sister to "be a little lady." Having cannily observed ladies and gentlemen, most children have a fair idea of what is expected of them; though they are more likely to follow the example of the older boys and girls—which suggests some responsibility for John and Mary.

Going Alone to Moving Picture Shows

Probably in the country town children do go alone safely in the main, provided the parents and teachers choose the proper occasions for the children to go (which they frequently fail to do). But it is not the right way to go. Young children should always be accompanied to public entertainments by some older person. A well-mannered older brother or sister may be able to look after the youngsters and keep them gently reminded of the proper behavior in public.

Manners and the "Movies"

The drama in moving pictures having become the universally popular amusement, we are compelled to urge a stricter regard for polite behavior at entertainments of this class. There may be "sporadic cases" of ill-manners in the best of places (even in church) where in general the conduct is correct. Such instances aside, there is seldom cause to criticize the behavior of the throng at a high-class travelogue or picture drama; for these entertainments are supported by the best people in the community. It is the second—or third—class "attraction" that tempts the crowd of thoughtless pleasure-seekers. Please understand that when I say "third class" I do not refer to the low price of admission or the simplicity of the pictures. Innocent and amusing little films are shown for five cents. The Y. M. C. A. in certain towns has maintained a regular weekly series of artistic and diverting moving picture entertainments at that price. There is no reason why such a standard could not be maintained everywhere. So, when I say "third class" I have reference to the character of the "attraction" offered.

The "Movies" and the "Masses"

The "masses" go to the average show in carnival mood; bareheaded and gloveless if they like; often in dress that seems out of place on the street; carrying candy boxes or chewing-gum for their solace in whatever space of time they cease to chatter. In appearance and behavior they are as remote from polite standards as the poor melodrama and low comedy skit are remote from the dramatic purpose of Mr. Edison's great invention.

The charm of the moving picture cannot be denied; it fascinates old and young. It is right that we should grow enthusiastic about it, not only as a delight to the eye, but as a factor in education and culture, which it will be when the dream of the inventor is realized. Already, countless "producers" are applying the kinetoscope to all sorts of scenic purposes, some nobly conceived and artistically executed, some ignobly conceived and clumsily executed; and we might say, some with good intention poorly expressed, some with sinister appeal attractively veiled. A fair proportion of films are admirable; a few have merited world-wide approval. It would be well if every child could see such moving pictures as the coronation Durbar (of a few years ago), or the highly instructive and edifying travelogues of the day. Unfortunately, these are to be seen only in the larger towns.

The Charm of the Moving Picture

Meanwhile, what of the swarm of flies that sip the honey of unguarded childhood's admiration? What of the ubiquitous nickelodeon that opens its doors to indiscriminate crowds? What of the free and easy manners of the men and women, boys and girls, who gain cheap entrance to still cheaper shows? The semi-darkness of the place may encourage careless behavior if the people who are there are disposed to be careless; not otherwise. Refined persons at a reputable moving picture show behave as properly as though they were in their church lecture room. It is possible to buy a ticket, and take a seat before the screen, just as one buys a stamp at the post office, with as little personal association with the crowd. There is not the slightest reason why public manners and morals should suffer, if the place is orderly and the pictures are unobjectionable.

Dangers of the Cheap Show

Remember: Nothing that the inventor himself has done or countenanced has lowered his ideal or given the remotest cause for doubt or question of the moral and intellectual value of the moving picture. If unscrupulous imitators who follow close upon the track of lapsed pat-

ents—when they cannot earlier infringe—are using Mr. Edison's ideas to exploit subjects that are perversive of morals or manners, it is only another instance of the well-known trick of "stealing the livery of heaven." It is the history of all art, that certain rude fellows of the baser sort contrive to hurt—for a time—the credit of things intrinsically wholesome and right.

Degrading an Art

All reputable artists and producers are with the inventor in the fight against disreputable films. The final censor, however, is the public; and this particular "public" is made up—largely—of school children. If you demand the best, or nothing, you will get the best, in time. With your ambition to be honorable and accomplished members of refined society, you will choose your picture friends by the same tests that you apply to the living people who surround you in the actual world. You do not find the low and the lawless congenial in real life. The only way that you can sustain the inventor and his representative followers, and express your personal demand for the best films, is by refusing to patronize inferior or degrading shows. The time you save by staying away from trashy spectacles will be valuable for school and home purposes; the self-respect you save will be a life asset; the nickels you save will aggregate the price of a goodly number of high-class film dramas and travel fests, worth seeing, worth remembering, stimulating, amusing, recreative.

Staying Away from Trashy Spectacles

You know something of the plan that Mr. Edison is evolving, for introducing the moving picture into the schools; not merely for incidental use in illustration, but for daily demonstrations in regular class work. It seems probable that the educational films will become indispensable to the effective teaching of all subjects: history; all the sciences; literature; and even—we are assured—philosophy and psychology. The possibilities of the "educational film" are limitless; but, like everything else announced by Mr. Edison, absolutely practical, and there-

fore only a question of time. So, hail to "The Wizard" and his moving-talking pictures!

The "Educational Film"

While the master inventor is developing such a comprehensive educational scheme for the benefit of the rising generation, you boys and girls must stand by him in all honor and loyalty. You may even help him to speed up the car of progress if you—or a million of you—do your part to clear the rubbish off the track.

As to that other conspicuous amusement phase of the day, the playing of games, it might be sufficient to say briefly: Subject them, like all other "recreations" to the test of definition.

Personally I am not tempted by games (unless by those that are out on the grass and under the sky, where sunshine and ozone keep them reasonably safe and sane). But I observe that certain games enthrall some people, chiefly society women addicted to bridge. I know of one woman (otherwise sane) whose friends call her "card-mad"; the reason being that she so often spends not only the evenings but the daylight hours over card games. Not only the afternoon, but sometimes the forenoon is given over to the card party, at hours when Solomon's "wise woman" would be looking well to the ways of her household. I would advise the "card-mad" ones to scrutinize their "recreation" and decide whether it is, or is not—for them—a dissipation. When the attraction in the game is its appeal to the gambling instinct it ceases to be an amusement, and takes on the character of a sinister business scheme. This becomes a deeper question of morals; though that stage of the infatuation doubtless develops through a process of dissipation. If games, indoors or out, are innocent for you, it is because by your good sense and good principle you keep them strictly to the definition of amusement or recreation, and firmly refuse to allow them to become—for you—a dissipation.

Advice to the "Card-mad"

This chapter seems to deal with morals more than with manners; but the two are one when we are consider-

ing phases of conduct that mold or reveal character. It is refined, elegant and polite to enjoy amusements and recreations; it is unrefined, inelegant and impolite to be given to dissipations. I cannot imagine a lady or a gentleman without the dignity and self-respect to choose, and the intelligence and will to pursue, legitimate recreation in a manner befitting a lady or a gentleman.

There is another aspect of this subject: Some persons profess indifference to social frivolities; but they explain that they "go into these things" because they would be "out of it" if they did not do what all "the crowd" are doing. I appreciate the situation; it is the social element that attracts them; and for the sake of this they ice-skate and roller-skate and do other things that they would not personally have elected to do.

Doing as "the Crowd" Do

Well—why not set about popularizing something that you do like to do? Do you know that once in a while somebody is clever enough to do this?

There is Rupert, the handsomest stripling in the younger set; faultless in dress, courtly in bearing. He does not dance; never did; doesn't want to; will not—finally. Then why does he go to all the parties in his set where dancing is the feature, and why—knowing that he is not a dancing man—do hostesses keep on inviting him? Just because this odd chap is such a brilliant conversationalist and such a social harmonizer. At the Alumni "annual" he "sits out" the dances with one girl or another; for he has an artless way of getting his name on their card, though they understand that with him it is to be a tête-à-tête or a promenade. Or, if the girls are all dancing he is just as charmingly conversational with the patronesses. Perhaps some of the other youths could rival him if they were not compelled for the time to centre their intellects on guiding their partners through the one-step, monotonously sliding back and forth to the claptrap rhythm of harmonized noise that serves for dance music at present. It is no wonder that

The Interesting Case of Rupert

the young cavalier with mind concentrated on his feet can say nothing but "Ah, yes indeed!" and that the girl similarly concentrated is able to exclaim only "Isn't it!" Evidently in these days a girl may be the belle of the ball without any spark of the gift of wit or repartee; and a youth may be a favored knight of ladies, no matter how dull and stammering of tongue. It was not so in an earlier day when Grandmother was wont to hold her brilliant court at the county ball.

Watching the scene, I whimsically wondered: What if we had half a dozen Ruperts here, all doing the same amount of conversing? The crowd on the floor would be noticeably thinned; at least six of the brightest girls would be missing (for the time), and some of the "Ah, yes indeed!" boys would find themselves wallflowers. Which led to the further thought: How much more fascinating even a dancing party might be if the boys and girls were better conversationalists! Then, I bethought me to watch the dancers to see if they were saying anything to each other. Not one couple were talking; indeed they were hardly in communication, judging by the look of abstraction on their faces. Of course, I knew that each one was in some distress of mind as to how the next step was to be taken; for the newest dance steps were too recently acquired to be quite automatic. While I was thinking all this (in undercurrent) Rupert was chatting most graciously in my left ear, and the orchestra were dinning in the right, rendering fortissimo "A Perfect Day"—in a curious tempo to match the fox trot.

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Now, John and Mary, I do not know what you think about it; in joyous youth you may vastly prefer the dance to the repartee. I am only telling you how it looks to sober me: That activity of the brains is a greater social movement than activity of the feet; and while you may delight to exemplify both, I hope that you will help along the intellectual culture of society by giving your brains more and better chance to assert their superiority. By

Most Rare and Charming Social Recreation

cultivating your conversational gift you may popularize in your circle the most rare and charming of social recreations.

One thought more: There are many who mingle with "the gayest of the gay" simply because certain amusements are fashionable and not to share in them is to be behind the times. Well, fashions are often "set" by people not over-wise, and followed by people who should know better. The best class of society does know better than to countenance any phase of behavior, however "fashionable," that defies morals and manners. "Ye shall know them by their fruits."

Where Wisdom Lies

You, John and Mary, do not know what may be developing from the harmless-looking blossom; you do not recognize the fruit in its early growing stage. You should be the more glad to feel assured that Father and Mother do know, that your pastor knows, that your teachers know. When those who love you best approve of your pastimes, rejoice and be happy in them.

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The trouble is due to a difference in the point of view. This is the aggrieved attitude: We were introduced last week; and I met her to-day and she did not look at me! How were you introduced? On the train; you were going into the city for shopping, with the friend who gave the introduction. You chatted with the stranger for a moment, and then separated. And she did not speak, to-day? Why should she? Why should you speak to her? No reason. Your vague resentment is groundless. If you wish to become really acquainted with that lady, your friend who gave the casual introduction should give you the real introduction. Probably after all you are quite indifferent about it; you are only nettled by an imaginary "cut." Do not give it another thought. Now and then some gracious soul will show a kindly recollection of

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having seen you before, bowing and smiling even if she has nothing to say in remembrance of your first casual meeting. If some other one is too preoccupied or too little endowed with native geniality to do this, bear in mind that she is not rude if she ignores the incidental introduction. You, too, can ignore it, with perfect good humor. It sometimes happens that two strangers who are thus introduced already know of each other by reputation, and are mutually disposed to make this informal meeting the starting-point of a pleasant acquaintance. They will use their own discretion about that. Usually, however, the meeting is merely accidental, and of no social significance to either of them.

Groundless Resentment

Casual introductions are among the trivial incidents of a business man's day; he blithely meets everybody, and straightway forgets what manner of man he has met, unless he has some business reason for remembering. But women, who are more hedged about with formality, manage such episodes with more discretion, though without austerity. It is polite and it does us no harm to give a cheerful greeting to the stranger whom we may never meet again.

When A and B, walking together, meet C (an acquaintance of A), and the two friends stop for a word of greeting, A may casually introduce B and C. If the meeting occurs in a crowd, or at a street corner, the introduction is preferably omitted; B will tactfully move aside and wait (unless the pause is long enough to make this waiting seem awkward). In these greetings and introductions in public places, names are spoken in distinct but low tones that reach the ears of none but those concerned. Even so, B and C may not take the trouble to catch the names, since the formality means nothing beyond the courtesy of the moment.

Examples of the Casual Introduction

When B is calling on A, and a second caller (C) arrives, A may introduce her two guests. Unless there is an evident wish to make the introduction personal and

friendly, B will end her call soon, after gracefully acknowledging the bow of the newcomer. If they are mutually attracted, the conventional way is always clear for a real introduction. Meanwhile, they are not really "acquainted."

FORMS OF INTRODUCTION

A gentleman is presented to a lady, the most precise form being, "Mrs. A—, allow me to present Mr. N—." A more personal form is, "May I introduce my friend—?" With a still more friendly introduction some comment may be made on the reasons why this meeting is especially gratifying; and an affable exchange of complimentary remarks may follow. Such a presentation is plainly intended to be a social introduction. So much cordiality would not be shown without the assurance that it would be agreeable to both.

Presenting a Gentleman to a Lady

When two ladies are introduced, the younger one's name is pronounced first, with emphasis: "Miss A—, Mrs. G—." The tone, and the glance sweeping from the younger to the elder, convey the announcement to Mrs. G— first; and the return of the sweeping glance to Miss A— apprises her of the identity of Mrs. G—.

Mother and Daughter

A daughter presents her friends to her mother. A mother presents her daughter to matrons and all elderly people, but presents younger men and young girls to her daughter.

When a man wishes to introduce another man to a lady, he first secures her permission (though the form he uses sounds extempore). He will say: "Mrs. B—, Mr. N— desires the honor of being presented to you"; or, "Mrs. B—, will you permit me to introduce Mr. N—?" Also he may say with more personal directness: "Mrs. B—, I would like to introduce my friend, Mr. N—." The introduction may be still more informal, and original and even droll when social gayety reigns; as when a certain elderly bachelor, a privileged character in his set, dragged a bashful (but eager) young fellow into the midst of

an informal porch party, and said, "Dear Miss D— (not affectionate, only emphatic), do say 'How-d'ye-do' to Dr. H—; I can't see him pining for the honor any longer!" Of course, Miss D— (who had been duly consulted beforehand) said "How-do-you-do" with a ripple of laughter, while the blushing interne volubly assured her that he was delighted, etc.; and the old gentleman, hunting for his favorite porch chair, left them with the petulant reproach flung at the younger man, "Now, I hope, I shall get some peace." They all made merry over it, those within earshot laughing in sympathy, and nobody was hurt by the nonsense. But only an old friend, and a "privileged character" at that, can indulge in that kind of nonsense. From a young person it would be an impertinence. An elderly man may be more free when introducing young people than a younger man should be. The former probably knows just how far to go with his amiable pleasantries. When a young man presents his friends to a lady, he wisely chooses the most formal phrasing, letting his pleasant manner, not his offhand speech, indicate the friendly spirit of his introduction. Positively he should not cultivate the "teasing" style, which so easily degenerates into the free and easy. This caution applies to all conversational conditions.

When a Man Presents Another Man to a Lady

An introduction should be gracefully received. A young woman rises when introduced to another woman; an elderly lady may remain seated. A lady does not rise when a man is introduced; but the younger women and girls properly show this deference to a venerable man, and especially to a clergyman. To bow slightly and pronounce the name is the simplest way to acknowledge an introduction. This is sufficient when the introduction is casual or for any reason undesired. One may add, "How-do-you-do?" Or, he may exclaim, in more cordial spirit, "I am happy to meet you." The circumstances of the meeting will suggest suitable words to add, on the inspiration of the moment.

How to Receive an Introduction

If a gentleman is introduced to a group of ladies he must be equally "happy to meet" all of them—in his demeanor. He must not devote himself to the pretty débutante, and hastily nod to her less attractive companions. If the mother or the chaperon is one of the group, he should seem to be pre-eminently gratified to pay his respects to that lady; it may be to his advantage later (though I hesitate to suggest ulterior motives) to have propitiated the duenna.

A Gentleman and a Group of Ladies

When a man takes his leave after he has been introduced to a lady or a group of ladies, he must have the last word, talking with animation and seeming, at last, compelled—most unwillingly—to tear himself away. At least, he should not seem to be waiting—somewhat bored—for the lady to stop talking so that he can get away. Presumably, he is the one who has requested the introduction, if it is a formal one; or if it were casual, by courtesy he would consider himself the favored party, and that he was under obligation to show some polite interest in the incident.

In small companies it is customary to introduce all who are strangers; but this is done informally, as the groups intermingle. If there is a guest of honor, of course, all other guests are presented to him or her with due formality. Whether introductions at large parties eventuate in real acquaintance, depends upon other conditions. The larger the company, the more distant and impersonal is the social relation established between the two introduced. Indeed, at a large reception the introduction has little more than "casual" significance—except that it marks exclusiveness in the visiting list, which the casual introduction in public does not necessarily indicate. It is something like presentation at court: a man may, or may not, meet these people again; but this formal introduction at the large reception has given him perpetual title to be recognized in that circle, come when he may.

In Large and Small Companies

INTRODUCTION BY CARD OR LETTER

The social introduction, formal or informal, may be given by letter. Some social obligation is imposed. The letter tacitly says: "Treat my friend as handsomely as you would treat me, if I came there myself." It may be a friendly request from A in Boston to B in St. Louis, to call on C, who is sojourning, or who has recently taken residence, in St. Louis. A woman gives such an introduction to her close friends. It is seldom that one non-professional woman gives another an introduction by card; but this is proper if the one introduced is young and the one to whom she is introduced is venerable, or of special rank or standing.

When Introduction by Card Is Permissible

The card form is used by women who have some semi-public or official association; as, club women, or artists, or others whose activities are first of all professional, but incidentally social. This is a phase of the social relation that is of modern development. While it does not set aside the old conventional ideas, it does ignore narrow distinctions. Mutual membership in large organizations brings into frequent social contact many who are otherwise of very diverse environment. It is good form to ignore these diversities among earnest women workers for a common cause; as, in civic clubs, mother's clubs, etc. Beyond their devotion to this one purpose, the members may or may not affiliate; and no uncongenial personal associations are forced upon one or another. Without assuming social superiority every woman in private life is privileged to choose her own circle of intimate friends, and these may not happen to be her business or professional associates. When introducing any fellow member of a club, the card tersely stating that mutual membership is the basis of the introduction, is thoroughly polite without committing the sender to any strictly social responsibility. For this introduction the visiting-card is used. Upon this card the explanatory words are written (above the name): "Introducing Miss Helen Belmar,

Introducing a Fellow Member of a Club

Secretary of The Beata Hora Club, of Atlanta, Georgia." This card is enclosed in an envelope (unsealed) addressed in this way: "To Mrs. Mentor, President (or Secretary) of The Schubert Club, Richmond, Virginia." If the sender is a dear friend of both these ladies she may write a friendly letter, combining business and social courtesies; but officially the card is sufficient, and generally to be preferred.

Introducing a Man by Letter to a Lady

A man may give another man a letter of introduction to a lady when relationship or friendship, and a sure conviction of the fitness of the action, warrant him in so doing. Upon arriving in the town where the lady lives, the man to whom the letter is given will enclose it in a letter of his own to the lady, requesting the honor of calling on her at such time as she may designate. To this letter she sends a polite reply, stating her reception day and hours.

A man may introduce two men by letter or card with less concern, but still with the discretion that governs all personal introductions.

Whom to Introduce

The "premeditated" introduction is given for the purpose of establishing social relations. Whoever takes this responsibility should be sure that the acquaintance is desired by both, or at least acceptable to both. Congeniality is not always to be inferred from identity of occupations; that may be a logical "accident." Two teachers may be elated to meet each other; we do not know; if they are, however, it is for some other reason than the circumstance that they are both "teachers." In general, also, the fact that C admires both A and B gives no assurance that these two will admire each other. So, one suggests—but does not urge—their introduction.

It is assumed that the host or hostess who gives a social introduction is a "member in good standing" whose guarantee carries some weight; otherwise, the introduction insures no positive recognition. This must not be interpreted in a snobbish sense. To be in good

an egg spoon. The fork, as usual, meets all the other demands of transportation. The knife is in constant requisition to cut up the chops, etc., and to butter the hot biscuits or muffins or gems. (These are broken in halves before buttering, not cut; a point in propriety that is dictated by good *cuisinerie*.)

At luncheon, when the dishes are mainly of the sandwich and salad class, the fork reigns nearly supreme.

When to Use the Fork

At dinner also the fork is used almost exclusively for conveying food to the mouth; substituting the spoon as seldom as possible for anything but liquids. (It is needless to say that the knife never performs this office.)

One holds the knife, fork, or spoon, by its handle; never touching blade, tines, or bowl; except that, when firmly cutting, the forefinger for the time rests on the upper edge of the knife blade near the handle.

How to Hold the Fork

The fork is held in the right hand, except when the knife is for the time thus held. In carving, the fork is held in the left hand with the tines convex on top; and in the same position in the right hand when piercing a solid morsel. The position of the fork is reversed (concave side up), and it is held in the right hand only, when lifting soft morsels. In this process the "bread fork," in the left hand, may assist.

The fork is used to separate the flakes and bones of fish; a silver knife also being used, if required.

Bread is broken, not cut; and each bit is buttered as it is eaten.

A baked potato is broken in two, and lightly scooped out with a fork.

Entrées require a fork only.

Peas are eaten with a fork. (The cube-shaped ones have not yet been announced by Mr. Burbank; so, beware.)

Corn on the cob is held in one hand (usually the left). Long ears are broken in two, for convenience. Corn forks are sometimes used.

Asparagus, if woody, is held in the fingers and the soft

part is bitten off; or, if the entire stalk is edible, it may be separated and eaten with a fork like other soft vegetables.

When eating something that is served on a small side plate, one does not lift the plate when taking up the food with fork or spoon.

How to Partake of Various Dishes

Lettuce leaves (of reasonably small size) must not be cut; but folded over with the fork to the dimensions of a possible mouthful. In the preparation of the salad, the larger leaves should be shredded—not cut—to convenient size. If an unmanageably large leaf is sent to the table, any diner is justified in using a knife to cut it (unless he expresses his disapprobation by leaving it untouched).

Ices are eaten with a fork, if very solidly frozen; or with a spoon, if one prefers.

Fruit should not be bitten off by mouthfuls. It is cut into small pieces and taken in the fingers, or with a fork, at discretion. This applies to the everyday apple and banana, when eaten at the table.

Eating Fruit at the Table

Juicy Indian River oranges and grapefruit are cut across the sections and eaten with an orange spoon (seeds and tough fibre having been removed before the fruit is sent to the table). The seedless oranges are better peeled and separated; the "pegs" are taken in the fingers, the tough fibre being removed from each with the silver fruit knife.

Finger bowls half filled with tepid water are brought after a fruit course; the bowl on a small plate, with a doily or a fruit napkin between them. The tips of the fingers are dipped into the water, and then lightly passed over the lips; and lips and fingers are dried on the napkin provided.

A tea or coffee spoon is used to stir the cream and sugar; and then it is left in the saucer. It is proper to sip hot beverages from a spoon (bending sufficiently to guard against the dripping of the liquid, but not "hovering" over the cup).

One does not bend over noticeably when drinking from a cup or glass.

When cup and saucer are held in the hand, they must be kept near together; the cup being held well over the saucer when lifted. (This may seem a trivial point, but mark the effect!)

If small bones or gristle have eluded caution, and reveal their presence in the mouth, they may be removed on the tip of the fork and deposited on the plate with other discarded fragments. Fruit stones and seeds may be removed with the finger and thumb.

Discarding Bones and Seeds

When one is through with a certain course, the knife and fork are placed side by side on the plate (diagonally). Knife and fork are likewise left on the plate when it is sent for a second helping.

When holding a plate for the carver to give a second helping, one is careful to hold it level, and near enough for the carver's convenience.

The carver politely serves all with equal consideration; remembering individual preferences if he knows them, but ignoring selfish choice if necessary. If the host is carving, he avoids revealing his own preferences.

If vegetables are served with the roast or game, they are placed on the same plate; a second plate of smaller size is used for salads with dressing.

One accepts the plate that is served to him; not passing it on, unless requested to do so.

Accepting What Is Offered

At an informal dinner it is polite to accept a helping of everything offered, even if one does not especially care for it. One need consume only a small portion of it.

At a formal dinner when the menu is very long, it is proper to decline one or more courses if one chooses. (A salted almond will fill the time while others are disposing of the game course; or, conversation may be so absorbing that no one notices what any one is or is not eating. In fact, perfect ease at the dinner table is attained when all thought of how one is doing is banished—because one is

automatically doing the correct thing with the unconsciousness of fixed habit.)

Empty plates, and ready-served portions, are placed and removed at the right; but entrées, etc., that are passed around for each to help himself are offered at the left. On each platter is the fork or spoon required for the helping.

How to Pass Food at Table

When entrées are passed, rather small platters should be used; it is awkward to thrust large dishes into the small space allowed between the covers.

It is polite to take "the last piece," if it is offered. (It might be discreet not to take it, if it is not offered.)

The servant who passes the dishes may have a napkin wrapped around the hand that holds the dish. (This requires skill, acquired by careful practice.)

When wishing to have something passed by someone at the table, one chooses a time when it will be most convenient to him—not just when he is absorbed in measuring the sugar and cream for his own cup of coffee.

When making a similar request of the servant, one chooses the moment when she has just finished some previous duty; thus, she is not confused by two demands coming at once.

Watchfulness of the Host

If there is but one maid to serve eight or more at the table, the host must be mindful to see that guests are properly served. With a full retinue in charge, the host does not feel this responsibility.

When asked to pass anything, first swallow any food that is in the mouth; lay down knife and fork, and lift and pass the required dish carefully.

It is important to keep cool and to betray no embarrassment when accidents happen.

A hostess never apologizes for an accident (merely as an accident); and guests ignore it. (Of course, this refers to small happenings—like dropping a knife, or overturning a water glass—things which may be mortifying, but which cause no personal injury.)

If a guest causes the accident, she may briefly apologize but not prolong the agony. (She certainly should not do as one flustered woman did when she dropped a teacup: offer to "pay for it." If anything broken can be duplicated and privately replaced later, this may, under some circumstances, afford a pleasant relief to the feelings.)

When Accidents Happen

If nervous, it is well to make every move deliberately; it is better to leave half the food uneaten than to risk unhappy accidents.

If unaccustomed to conventional dining, one observes (unobserved) what the more experienced diners are doing —and promptly follows suit.

A visitor leaves the napkin on the table unfolded, when dinner is finished.

At the informal family table, napkins, if still clean, are evenly rolled and returned to their rings (if rings are used, a matter of varying caprice). A soiled napkin is left unfolded, to be sent to the laundry hamper.

If dinner favors or pretty place-cards are provided, these are taken home by the guests.

When leaving the table, each one places his chair, either closer to the table (not under) or farther back toward the wall, whichever way best clears the space for others to pass.

At a small dinner conversation is general, not tête à tête. When many are seated at a long table, the two methods alternate gracefully. Even when the table talk is largely general, one manages to say a few pleasant words to the ones seated nearest him.

Conversation at Dinner

Only pleasant topics should be discussed at the table. Serious debate is out of order; if antagonisms seem imminent, the tactful hostess will manage to change the subject. This does not mean that the conversation should be superficial; often, the most brilliant and instructive dinner-table talk is a magnanimous exchange of opinions on subjects of vital importance.

The thoughtful host remembers to proffer hospitality in spirit as well as in substance. This is made clear by his manner, even more than by word or deed.

In the same subtle way, the guest reveals his appreciation of the personal compliment implied in a dinner invitation.

RULES FOR GOOD BEHAVIOR OF CHILDREN AT TABLE

To the general remarks about the dinner service may be added a few cautions that young people (and older ones) should bear in mind.

Table Manners in the Nursery

In some families the children do not come to the dinner table until they have been thoroughly trained in the nursery dining-room, under the guidance of the nursery governess (or her modern type, the "mother's helper"), with more or less supervision exercised by the mother herself. During this training period, it is a special reward of merit to be permitted now and then to dine with Father and Mother; and to be denied this privilege for a certain length of time is the effective punishment for thoughtless or fractious breaking of rules. If the training is successful, the boy or girl of fourteen is probably prepared to dine regularly with the older people, except on the strictly formal occasions when children are to be neither seen nor heard.

"Training Days" at the Family Table

When there is no nursery, and no governess to conduct this home kindergarten, the parents may give this instruction day by day at the family table. This may be done with less suggestion of nagging if certain days are chosen for "training days," when the details of good manners at the table should be taught right at the moment of action, not in the tone of reproof, but as a pleasant little game of "learning how." Then, for the next day or two, quiet observation can be taken by the parents and by the children themselves, no comment being made at the time. On the next special training day, "reports"—criticisms and comments—would be in order. If any child had

noticeably infringed a rule that was plainly laid down, he would now be expected to state whether his fault was due to imperfect understanding, or to his own carelessness. It is probable that during the next period of silent observation he would be alertly on guard against repeating that particular offense. The children might be permitted to offer mutual criticisms, for the benefit of all; though each should be especially cautioned to "look at home," even when noting the fault in another.

Offering Mutual Criticisms

Among the practical points that could be impressed in this way, we may cite the following:

To have hands and face clean, and hair in order, before coming to meals.

To come promptly to the table, and to stand until Father, Mother and elderly people are seated.

To wait quietly to be served, and to accept what is put on the plate, not clamoring for some favorite dish only.

If preferring one dish and disliking another, to ask Father or Mother please to grant the thing desired; as, lima beans instead of turnips; without adding extended remarks about how much one likes limas and how much one hates turnips. The child must learn that preference is sufficiently indicated by choice.

Stating Preferences in Food

To draw the chair squarely up within eighteen inches of the table, and to keep it there, not tilting it, nor wriggling about.

To use the napkin just as Mother uses hers (unless Mother thinks best to fasten a napkin under the chin of a younger child).

In helping one's self to any dish to use the fork or spoon provided for the serving; never to use one's own fork or spoon for such purpose.

To take food by moderate mouthfuls; not piling it upon the fork.

To use a piece of bread to assist in taking up soft vegetables, etc.

To touch no food (with certain exceptions) with the

fingers if it can be separated and eaten with the aid of knife, fork, and spoon.

Which Foods May Be Taken in Fingers

To take in the fingers bread, celery, radishes, asparagus (unless too tender), green corn (when not served with corn forks), fruits that are to be peeled, nuts, bonbons, stuffed olives, or any tidbit that is eaten at a single mouthful.

To break small pieces from a roll or a slice of bread, not buttering a whole slice and biting it off. This is permitted only to very little children, who should learn to keep the buttered side up.

If bread or toast is buttered in the slice, to let the slice lie flat on the plate, not holding it in the hand while spreading the butter, nor—still more emphatically—laying it on the tablecloth.

To put food into the mouth so carefully that no trace of it remains on the lips.

To swallow each solid mouthful before taking any liquid; and to wipe the lips before and after drinking.

To take the piece of bread or cake that is on top, or nearest one's hand when passed; never to touch a piece and then drop it to select a different piece.

Refraining from Fidgeting

Not to play with the silver, or make unnecessary noises with spoons and forks; nor to indulge in inarticulate sounds indicating pleasure or displeasure; nor in any other way to fidget and fuss, for no apparent reason except restlessness and an inclination to be noisy.

Not to leave the spoon a long time in the mouth, removing its contents gradually; and not to fill up the fork and eat off its load by nibbles, like a rabbit (an experiment that the small child sometimes seems to find interesting).

To avoid dropping particles of food, by taking each portion securely on the spoon or fork and conveying it to the mouth not too hastily.

Never to "dip" pieces of bread into water or milk or gravy, to eat with the fingers.

To keep the mouth closed while eating, and to swallow the mouthful before speaking.

If asked to pass the cream pitcher or the syrup cup, to present it with the handle toward the one who is to receive it.

Not to chatter while older people are engaged in conversation.

To answer promptly and politely any remark that is addressed to one; and to join in the conversation if encouraged to do so, by the older people (for this, rightly pursued, is part of a child's social training).

Joining in the Conversation

Not to hurry through a meal, and then annoy and interrupt others by a demand to be excused before anyone else has finished; to stay until the end of the meal, and be sociable and polite.

If one is sleepy (at the evening meal, perhaps), not to reveal the fact by yawning and lounging in the chair. When Mother discovers that "the little girl's eyes look tired," she will quietly excuse the child.

To come to the table under a flag of truce, no matter what childish battles are fought elsewhere; not to talk belligerently across the table; to leave the "scrimmage" on the gridiron, where it properly belongs.

When desiring to have some dish passed from the other end of the table, not to limit the request to "I want—" or "Gim-me—," etc. It will take only twelve seconds to say politely, "Will you please pass the cream?"

Not to "experiment," using the tumbler for a telescope, or balancing a spoon on the rim of the cup. These amusing (and possibly instructive) tricks may be played elsewhere, not at the table.

No Experimental "Tricks" at Table

When eating pie, or fruit cake, or pudding, to "take it as it comes"; not to "mine" the whole portion at first, searching out the hidden raisins; to welcome the plums as they come to sight, but make no comments.

Not to look the table over disapprovingly, and then querulously ask for something that is not there; to try to

"make out a dinner," amiably. If really wishing that Mother would have some favorite dish prepared, to ask her about it before dinner. Mothers are often quite indulgent, if properly approached.

To observe how Father and Mother do, and to try to do the same way. (I hope that this is a safe rule.)

Early Lessons in Child Etiquette

Marshaled thus on four full pages of text, these may seem a very great number of rules of child etiquette, but they will not disturb the peace of John and Mary. Most, if not all, of these simple regulations as to conduct at table have been mastered by them long ago. For Father and Mother wisely believed that as soon as a child was old enough to sit up to the table and eat, his lessons in table etiquette should begin. John and Mary were never allowed to form habits of rude and uncouth behavior at table, so that now they have no such habits to correct.

CHAPTER IX

BREAKFAST, LUNCHEON AND AFTERNOON TEA

THE formal breakfast is a midday meal that often encroaches upon the luncheon hour. Formal luncheon has been called the movable feast; for the hour may be any time between eleven and two. But a little later the formal afternoon tea may begin, lasting from three to six.

THE FORMAL BREAKFAST

As a holiday and vacation hospitality, the formal breakfast is especially complimentary to the men of the group. They are the ones who habitually breakfast early and hastily, with one eye on the clock; and they are likely to appreciate the late morning nap on the occasional days of freedom. For them, the hour must be indulgently late, not earlier than ten, though not later than twelve. And since it really is breakfast, the usual breakfast dishes are served: fruits in variety, coffee (au lait), pancakes or muffins, bacon and eggs, chops or finnan haddie with fried potatoes, etc., and any relishes in season. Pretty china and handsome fruit are the best decoration for the breakfast table. A few sprays of woodbine or any garden flowers freshly gathered, form a pleasing centrepiece; the set bouquet is not in harmony with the comfortable freedom of breakfast. Even when it is called "formal" (which it rarely succeeds in being), it is a genial hour; for only real friends ever care to get together for breakfast.

Complimentary to the Men

A Genial Hour for Real Friends

Guests arrive a few minutes before the stated hour. (If the cook has timed the muffins, promptness is rather important.) If the visitors are there merely for breakfast, they linger for a while after leaving the table;

sociably prolonging the morning chat, but taking their departure with what we may describe as leisurely promptness. Some of them (or the hostess herself) may have other engagements: a formal luncheon following close upon the heels of the lagging breakfast; an afternoon tea—or several of them; and an evening reception or musicale, to fill the remaining hours of this holiday. For often these days are, socially, the busiest of the year. The idea seems to be: "This is time that we devote to our friends; let us greet as many of them as possible."

Prompt Arrival and Departure

LUNCHEON, FORMAL AND INFORMAL

It is difficult to state definite rules for a formal luncheon, since the manner of serving, as well as the menu, are greatly modified to suit each case. The strictly formal occasion is usually a ladies' luncheon; for at this time of day men are either too busy to eat, or they are snatching a hasty bite at their favorite restaurant. Since women left to themselves will surely either combine or collide, it is important to choose a group of guests who are reasonably sure to be congenial. Formal luncheon invitations are sent, like dinner invitations, two or three weeks in advance. Engraved forms are used for very imposing functions; but generally, the invitation is conveyed in a friendly note, to which a prompt and cordial response is sent. The guests wear afternoon visiting costume; they remove their wraps in the room provided, but retain their hats. The hostess wears an afternoon gown; handsome, but not suggesting any marked change from her usual chic home attire.

The Formal Ladies' Luncheon

At the formal luncheon, when the guests are seated at table, the serving is à la russe—almost precisely like a dinner; with certain differences. Bouillon in cups is served, instead of soup. There is no heavy roast; usually something light, like lamb chops, takes its place. Small game or poultry; oysters or other shellfish; a few delicate vegetables; a great variety of sandwiches, salads and

A LADIES' LUNCHEON.

entrées, with many kinds of pickles and relishes: these are all acceptable. In fact, eliminating the heavy dishes, and things pre-empted by breakfast, almost anything good to eat finds place on the luncheon list.

If the table has a polished surface, a centrepiece and place doilies may be effectively used. If the luncheon cloth covers the table, only the centrepiece is used; and on this is placed the vase of flowers or a pretty basket of fruit. In contrast to the smooth dinner-table damask, the luncheon cloth may be elaborately ornamented with embroidery or lace; or, if plain, it may be brightened with bands of broad ribbon matching the color of the flowers. For example, at a late autumn luncheon where the delicate pink cosmos was the flower chosen, the color scheme was carried out with ribbons of precisely the same hue. Small napkins are used, fringed or hemmed, to match the cloth. As luncheon is distinctly a day-time affair, artificial light is inappropriate. Instead of one table, several or many small tables (each seating four or six, perhaps) may be set in the dining-room, and in adjoining rooms if more space is needed. Each table has its vase of flowers or other decorations.

Setting the Table for the Luncheon

Formality is in inverse proportion to numbers; and at a large luncheon tables are dispensed with. Plates and napkins are distributed to all, wherever they are grouped, and the refreshments are passed on salvers—beginning with bouillon, salad, sandwiches and coffee or cocoa. Not everything can be conveniently passed around among so many irregular groups, when some are seated and others are standing. Therefore the table in the dining-room is spread with attractive dishes: salads, jellies, cakes, etc., and anyone may help herself or someone else, if not otherwise amply served. By this time, formality is reduced to its lowest terms. Further, when so many are to be served, the linen napkin resigns in favor of the neat and pretty paper substitute now so universally popular.

How to Serve at a Large Luncheon

While the luncheon menu may be as elaborate as one

chooses, it may with equal propriety be very simple: a mere incident of an occasion more or less dominated by some "idea." If the ladies have met to organize and appoint a committee, they are doubtless absorbed in the project; they may absent-mindedly though comfortably dispose of sandwiches, cream and cake, and care for nothing more. The same frugal hospitality may pleasantly wind up a thimble bee, a shower, or other informal morning visits. These casual refreshments are usually passed around, without the formality of setting the table.

The Very Simple Luncheon Menu

The ladies' luncheon, even when elaborate in the menu, becomes most sociably informal when it is incidental to a meeting of the Woman's Club, or related to some charitable object. For example, it fits in nicely with other schemes of the "Ladies' Aid Society"; it is no less social —and in its way, no less formal—for the fact that each woman quietly slips her silver dollar into the treasurer's box as she enters the dining-room.

But when this benevolent-mercenary motive inspires, the luncheon is often delayed a few hours, and transformed into a collation served in the evening in connection with a musical and literary programme. The men, cordially invited, are present in full force, to add the jingle of silver to the music of the young girls' amateur orchestra. There are times when men are very welcome to attend the meetings of the Ladies' Aid. Their generous response to the invitation is rewarded when, at intervals, the ladies prepare and serve the epicurean supper for the Men's Club, not a bite or sup of which repast do they share with the ladies!

Hospitality of the Ladies' Aid Society

At summer resorts, or during any vacation time of entertaining, especially in the country, the luncheon is a very hospitable and informal meal; and men as well as women are leisurely guests. No formal dress is required; those who have been playing golf or tennis come in whatever dress they are wearing.

This luncheon should provide more real sustenance

than the dainty menu of the ladies' luncheon usually promises. When there is much talking to be done, eating may be negligible; Polly wants a cracker only, but Polonius wants something better. When men stop for luncheon at all (as many hurried business men unwisely do not), they expect to do some execution; they are not in the habit of wasting their time. Said a gracefully aesthetic hostess to a morning caller who casually drifted in from the links, "Won't you stay and have a bite of lunch, Cousin Charlie?" He glanced swiftly at the table, noting the fragile little dishes of jelly and the platters of amazingly thin sandwiches. "No, thanks," he said promptly, "I'm going to the hotel to get something to eat." The next day she served beefsteak and onions, and Cousin Charlie remained. For these athletic guests the wise hostess will always serve a substantial meal, practically a little noon-time dinner in simplified style; always remembering that men as a rule prefer beefsteak to frappé.

The Summer Luncheon for Athletic Guests

The luncheon idea is very elastic. More than any other offer of "refreshments" it calls for the exercise of that common sense that may be defined as the genius for adaptation.

THE FORMAL AFTERNOON TEA

If a hostess gives but one large afternoon reception in a season, invitations are sent to all who are on her visiting list. Guests are coming and going all the time; so a large number may be received during the stated time without undue crowding. Should the crush become uncomfortable, that fact is a pointed hint to the earlier comers to take their departure. Only those who are assisting in some capacity should stay much longer than three-quarters of an hour. Even so, there is often a crowd about five o'clock, which seems to be a favorite hour. One who prefers to avoid the throng will go early. And no guest should be so late in arriving as to prolong the reception a minute beyond the stated limit.

May Include the Hostess' Entire Visiting List

In preparation, the house is "swept and garnished." All heavy furniture in the reception rooms is moved out of the way, leaving a few light chairs or divans along the walls. Palms, and flowers in vases and urns, may be used without limit, and disposed about the rooms as taste suggests. The window shades are drawn down, for artificial light is required. A winter afternoon becomes night by half-past four; so that half of the time devoted to the afternoon tea is really after dark. The gas or electric light, and the contrasting shadows, bring out the beauty of the palms and flowers, and soften the angular lines that daylight shows too glaringly. The conventional drawing-room, which presents a very prosaic scene by the light of day, suggests romantic dreamland when thus decorated and illuminated. This effect is increased if candles are used to some extent.

Decoration and Illumination of Drawing-room

No prettier indoor scene could be painted than the flower-decked drawing-room in readiness for an afternoon tea. Beyond, through arch or opened folding doors is seen the dining-table, spread with fine linen. At each end is an urn, for tea and coffee; and in the middle space are handsome dishes from which later will be produced sundry tempting novelties in sandwiches, salads, wafers, cakes—things that have the semblance of food, but not enough of the substance to interfere with one's appetite for dinner. Interspersed among the dishes are flower vases, and candelabra or, more popular now in modern houses, tiny incandescent lights, sometimes of many colors, and sometimes pure white lights that leave to the blossoms all responsibility for the "color scheme." Ices are usually served from a side table, being brought in from the pantry as needed for immediate use. A punch-bowl (for innocent lemonade or fruit sherbets) is usually in some available nook, perhaps in the hall, where it may be the excuse for a very pretty floral design, suggesting a fountain, or a spring surrounded by ferns and moss.

The Viands Served at Afternoon Tea

An expert steward, assisted by several deft men-serv-

ants, has charge of the dining-room and pantry; for it is customary to have the refreshments provided and served by a caterer. The tea and coffee, however, are usually poured by assisting matrons or young ladies, who account it a special honor to be invited thus to preside. They are careful to see that no one is overlooked in the serving of "the cup that cheers." They act as auxiliary hostesses in the dining-room.

Auxiliary Hostesses Pour Tea

If the guests who are bidden are mainly people who come in automobiles or carriages, it is customary, in the city, to have a strip of carpet laid across the sidewalk from doorstep to curb; and if the weather threatens to be stormy, an awning is put up also, such as would be provided for a wedding or other very formal reception. In many suburban houses, the *porte-cochère* saves all this trouble.

A footman is in attendance to open the doors of equipages; and the butler opens the house door promptly. A guest leaves her card on the large tray in the hall, leaving also the cards of any members of her family who were invited but who are unable to come. A maid or footman directs the ladies to the dressing-room, where a maid is in attendance. They lay aside their wraps, but do not remove their hats. A dressing-room is provided for the gentlemen; but usually, a man who is making but a brief stay leaves his hat and coat in the hall, for the few minutes that he is there. Busy men make short work of an afternoon tea; no doubt, for good and sufficient reasons. They deserve credit if they conscientiously meet their formal obligations, however briefly.

Welcoming the Coming Guest

When guests come down the stairs to enter the reception room, the servant standing at the door pronounces each name; and the visitor is at once welcomed by the hostess, who is stationed not far from the door. If other ladies are receiving with her, they stand at her left. All wear afternoon reception dress (gowns with high neck and long sleeves, or long gloves).

If the host is receiving with his wife (as is usual at the large annual reception), he stands at her right, and adds his welcome to hers; or, part of the time he mingles with the company, greeting each one with hospitable grace, and showing special attention to any distinguished guest. Men, of course, wear afternoon dress (the frock coat, etc.).

Entertainment at the Formal Tea

The hostess shakes hands cordially, chatting for a moment; or speaking a briefer word of welcome to each, if many are following close in line. Each one in turn passes on to mingle with the general company. After about fifteen minutes of social greeting and lively conversation, one moves on to the dining-room, to be immediately served with refreshments. A servant hands a plate and napkin; another brings platters of various dainties; and the cup of tea or coffee is offered; and so, within a minute's time each guest is hospitably provided for. Refreshments are served in dainty portions—just a bit of this and that. Anyone who is so hungry or so thoughtless as to eat ravenously at a tea, is regarded with vague surprise by the casual observer.

Another quarter of an hour devoted to sociability completes the forty-five minutes—about as long as one usually remains. If the hostess is momentarily at liberty, a guest takes leave with some appreciative words; but if the crowd is still coming, and the hostess is surrounded, the departing guest goes quietly, without formal leave-taking.

Conversation the Chief Attraction of Afternoon Tea

No special diversion is offered at a large tea, except possibly music by a small orchestra hidden somewhere, in an alcove, or a small room, out of the track of the throng. But the music should not be loud enough to interfere with conversation, which is the chief attraction of the afternoon tea. Many ladies present may be strangers to one another, and may never meet again; but "under the roof" they may chat pleasantly without introductions. When this privilege is tactfully exercised, the company does not divide into little cliques more or less

mutually exclusive; nor is the comparative stranger doomed to awkward aloofness. For the time, all are friends, because the hostess is the common friend of all. In this unrestrained mingling of strangers and acquaintances is found the happiest motive and result of the afternoon tea. Among my pleasant memories of such an occasion is an impromptu chat with a charming woman whom I never saw before or since. I never knew her name; but her striking personality stays with me, like the recollection of a roseate sunrise, a morning-glory with the dew on it, a thrush singing at twilight—or a myriad of things that go to the making of never-to-be-forgotten impressions. Much of the happiness of life consists of trifles like this. For those who care to transform the conventionalities of society into the realities of life, the afternoon tea may hold many such vital surprises; the entertaining of angels unawares is not a lost miracle.

The Happiest Result of the Afternoon Tea

The formal tea is often the occasion chosen by a mother to introduce her daughter to society. In this case the débutante receives with her mother. The hostess may dress very handsomely in honor of this event; but the daughter wears a white frock, pretty and becoming but girlishly simple in style. Although every person present may be perfectly well acquainted with this young girl, they are not supposed to know her as "Miss Brown" until she is formally introduced. The mother presents young men and girls to her daughter; but she presents her daughter to matrons and all elderly people. The list of invitations includes all the young men who are in that social circle (and some favored undergraduates, perhaps). For their convenience, Saturday is often the day chosen. Young men make a special effort to be there, even though on similar occasions their cards are usually left by mother or sister. Many bouquets are sent to the débutante; so the floral decorations are apt to be more than usually profuse.

The Formal Tea for the Débutante

Except that this young girl is the central figure, receiving marked attention from all present, the tea is conducted like all other afternoon receptions. Sometimes it is followed by a dance (possibly at home, but often at a club house) after an interval of two or three hours has given time for all to rest and dine quietly, and dress for the evening.

LESS FORMAL TEAS

The beautifully conducted formal afternoon tea is the complete model after which many lesser functions are fashioned, with such variations as necessity and good sense decree. The house may not be large enough to accommodate a great number of guests. Instead of one large reception, the hostess may give three or four small teas during the season, dividing her visiting list and cleverly grouping together kindred spirits. She may or may not employ a caterer; possibly her housewifely skill with the help of her own maids can compass all that is necessary in that line; or some of her intimate friends may lend a hand to help make the dining-room attractive. Sometimes two ladies who have practically the same visiting list may combine to give a tea, sharing the responsibilities and honors.

Where Space Is Limited

Individual salvers of wood (just large enough to hold a cup and saucer, plate, and spoon and fork), are coming into favor, in serving refreshments (either at luncheon or at tea). A pretty doily (usually of paper) underlies the dishes; and a small napkin is laid beside them. These individual trays are handed to each one, with the salad already served (or bouillon, if that comes first). The tray is very convenient when people are standing, or when everything must be held in the hands. A caterer should be prepared to furnish these trays.

The Individual Tray

The younger girls among the guests (and young men, if they are present), often assist in passing the refreshments. There may not be a servant in sight unless it be

the maid who opens the door and takes the cards. There is no carpet on the walk, no awning. All trust to Providence for the weather, and accept what comes. Within, the flowers and lights may be as pretty as they were in the big house; so much depends on taste. In general, everything moves along in the same formal groove that would be followed if a retinue of servants were in attendance. An assisting lady may present the guests to the hostess; or the host himself may be the one to greet each arrival in the hall, and announce the visitors by name to his wife and the group who are receiving with her. These variations are adaptations, not informalities, necessarily. In fact, I have seen the most punctilious formality maintained under such apparent limitations.

Serving Tea Without Servants

Again, the tea may be quite informal though still conducted along conventional lines. When fewer people are present, everyone stays longer. Conversation is more general; and refreshments are taken in a more leisurely way, and are mingled with social chat, in which the young ladies who are serving bear a genial part, as they pass around from group to group. Still, the order of procedure preserves the outline of the original rule; and in no essential of good manners does this relaxed formality become an undignified forgetfulness of the proprieties. When one goes home, one carries the memory-picture of an afternoon tea not really different from the more imposing function that one attended at the big house a week ago.

Charms of a Small Informal Tea

An afternoon tea may be given to introduce a stranger who is either a transient guest, or a friend who has recently taken up residence in the city. The guest of honor may be an artist, a musician, or someone sufficiently distinguished to be accorded a reception. In these cases, the guest of honor receives with the hostess, and is the recipient of flattering attention. Invitations to these teas bear the words, "To meet So-and-So."

"Tea" is the hospitable accompaniment of many in-

formal afternoon meetings of ladies. A reading circle, a knitting club, a charitable sewing society, and many other industrious or idle pretexts serve to bring a group of women together for an afternoon; and before they disperse, tea and light refreshments are served, with slight formality and great geniality. For these occasions no rules need be given, as always and everywhere, the general code asserts its dignified though indulgent restraints.

FIVE O'CLOCK TEA

Filling the Hiatus Between Luncheon and Dinner

While our conventional tea is doubtless an evolution of the old English custom, it bears little present resemblance to its source. But we do follow the example of our mother country very closely when we serve "tea and cakes" at four or five o'clock. This is properly an everyday home custom, which only incidentally includes the visitor. It is growing in favor, especially in suburban communities, where the commuter's dinner hour is seldom earlier than seven, and may be later. In households thus scheduled, the cup of tea fills the hunger-haunted hiatus between luncheon and the late dinner, precisely the end that it serves in England. As one of the minor expressions of hospitality it serves adequately to promote sociability.

Various Ways to Serve Five O'clock Tea

The tea may be offered in various ways: The servant places a small table before the lady who is to pour the tea; on the table is set the tea tray, with the required cups and saucers. Sometimes the alcohol lamp and steaming kettle are there, and each cup of tea is brewed as it is served; or, the tea pot covered with a "cozy" is brought, with the tea ready to be poured. Wafers and sandwiches are passed; and toast is a prime favorite (especially if there is a wire conveniently at hand, to attach the fascinating electric toaster). Or, the table is not used; the maid pours the tea in the kitchen, and brings the cups on a tray, with cream and sugar (or for Russian tea, slices of lemon), and biscuits and cakes.

In summer, iced tea is often preferred. Also, tea is

served then on the porch, or in a summer house, or on the lawn, if there is a secluded spot. For this out-door tea, a "tea carriage" is convenient to move the tea-table fixtures to the open air spot. This, of course, is done in favored country places. Ingenuity may contrive other ways to make the informal cup of tea a pleasant incident of the long summer day. Within doors, the leisurely tea-table service is chosen when only the family and house guests are present; the ready poured cup may be more convenient when a larger number are present than could be readily served from the little table.

Serving Tea in Summer

While the English tea is undeniably pleasant and comfortable, it is not an obligatory feature of American hospitality, as yet; and it is better omitted unless it fits into the general order of things. It is really desirable only when it is the established custom of the household, and—to some degree, at least—the familiar habit of the guest. If attempted only now and then, "for show," it betrays the angularities of unaccustomed effort, for it takes practice to round the curves of behavior. When this cup of tea is too evidently unusual, it reminds us of our childhood's play of "go to see," in which the thimble-sized cups of the toy tea set used to figure so demurely.

But, if five o'clock tea is your habit, let it be served daintily, and with easy grace. Yet, suffer no crass "informality" to mar the almost poetic ceremony. Be cup-bearer to the gods; for this sip of ambrosia means more spiritually than it does physically. The delicate flavor of oolong is too intangible a thing to be much more than a symbolical food for the immaterial part of us; wherein exists our real selves, wherein consists our mutual companionship. If the cup of tea means anything, that meaning lies mirrored in the friendly eyes that smile at us across its amber gleam. Therefore, let the cup be of fine china, the brew of the best aroma; and may the offering and the acceptance be the epitome of social service and appreciation.

Sipping Ambrosia

CHAPTER X

MISCELLANEOUS SOCIAL FUNCTIONS

HEREIN are discussed divers ways in which we may entertain our friends. Formal affairs and informal diversions are included. Some are designed for the edification of the adult only, while others bring joy to the younger members of the social household. But for all these various gatherings social usage has prescribed distinct rules of courtesy and procedure and these prevail in all polite circles.

THE SUPPER AND THE BANQUET

Supper in England and the United States

The dictionaries define "supper" as "the last meal of the day." In England, supper is a very late evening meal, between dinner and bedtime. The English supper is substantial, almost homely; and it is dispatched with little ceremony, the course dinner served previously having exhausted the strict formalities for the day.

In the United States this late supper of domestic England is unknown. With us, if the six o'clock meal is not dinner, then it is "supper." It may be as heavy as a dinner or as light as a tea—which our grandmothers used to call it. In the latter case, the noonday luncheon has probably been promoted to the rank of dinner.

Differs from Dinner in Menu

If supper takes the place of the evening dinner, it differs from it in the menu; oysters (usually cooked), chops, croquettes, potato salad, cold meats sliced, etc., are served instead of the roast meats and the heavier vegetables. This supper is served with less formality than the dinner would require; the difference being that which the character of the dishes suggests.

When we do have a late supper at home in this country,

it is usually incidental to some other festivity. If we invite a small company to supper after an evening entertainment—as a concert, or the opera—the dining-room table is set, and supper is served much like a dinner.

Informally, we embody the same idea when, coming home late after some winter evening gayety, we find the kettle simmering invitingly; by unanimous vote we elect coffee or cocoa and cakes and biscuits, and any tempting tidbits that we can find in pantry or refrigerator (always, of course, with Mother's permission and Father's tacit approval). Thus assured, we may bring with us half a dozen friends to share our feast. Perhaps Mother (knowing us of old), may surprise us with fried oysters and lettuce sandwiches. We use our pretty cups and saucers and plates; and unfailing politeness marks the conduct of this informal little supper. It is not merely a "festivity"; it really meets the demands of normal hunger after we have been "up and around" later than usual. The old idea that it is injurious to eat late at night, is opposed by the modern theory that it is not hygienic to go to bed hungry. Possibly neither argument has much effect on social custom; but, judging by what one sees on these occasions, the consensus of popular opinion seems to favor the supper at all hazards. Unless the effect is definitely bad, the good result of advancing sociability is enough to sustain the popular verdict.

Supper After the Opera

A banquet is an evening feast that—by the clock—begins as a dinner and ends as a supper. It comprehends the menu of both, which assures us of everything the market affords. It differs from other entertainments in that the guests are continuously seated at table; and the duration of it is lengthened out by toasts, speeches, monologues, songs, and whatever else the mind of man can devise. The banquet is frequently commemorative of persons or events; and the speeches are as grandiose as the game course is costly. When it is complimentary to a distinguished individual guest, it is commonly called

The Banquet

a dinner; but the conduct is the same. "Banquets" are mainly public or semi-public affairs; also, they are usually "stag parties," the exception being the annual dinner of the alumni association of a co-educational institution, and the like occasions.

A private banquet may be given in honor of a wedding, some anniversary, a birthday, or other event of importance in the family; but in these cases, too, it is called a "dinner," however pretentious it may be in menu and service.

EVENING RECEPTIONS

Evening Dress, Jewels, and Much Formality

The typical evening reception differs from the afternoon function chiefly in being more formal, more brilliant, more imposing. Evening dress displays the richest fabrics; jewels, forbidden by daylight, appear in full splendor by night. Host and hostess receive together, and with more stateliness; and they are often attended by a brilliant group of aids. Once the reception formalities are complied with, the guests may mingle and converse as at all receptions.

The evening function is more impersonal than the afternoon tea. Usually, everybody finds a congenial set of acquaintances among those present; but there is less readiness to converse with strangers. The afternoon reception is largely a ladies' affair; the evening assembly is a mixed company. A man does not enter upon any conversation with a lady to whom he has not been introduced; though he will address her politely if he offers her any passing civility, like handing a coffee cup, or placing a chair for her in the supper room.

Elaborate Refreshments at the Evening Reception

Elaborate refreshments are provided; but this phase of the entertainment is strictly confined to the supper room; it is not in evidence in the reception room. Chairs are ranged along the walls of the dining-room; and guests may be seated, in convenient numbers at a time. The servants pass plates and napkins, and serve each guest attentively, offering a variety of dishes in due order.

Either a hot supper or a cold collation may be served at an evening function.

Guests do not come and go at short intervals, as at an afternoon tea. All who are invited are supposed to remain throughout whatever festivities the evening holds in store. While some may, of choice or necessity, leave at an early hour, the majority stay; and the reception is likely to be a "crush"—to which no one objects. All seem to like it; the magnetism of a crowd is never more agreeably felt than when a throng of well-groomed, well-bred men and women thus meet in leisure hours, for no other purpose than to exchange the precise amenities of social life.

The Magnetism of a Crowd

There is no limit to the decorative and aesthetic features. Flowers, lights, and music abound. A programme may be given by professional artists; or, a string quintette may unobtrusively dispense witching harmonies.

THE EVENING PARTY

A small or very select company at an evening "party" may be entertained at home; but large numbers are more conveniently managed at a social club house. It may be a young people's affair, chaperoned by the mothers; or a party for the younger benedicts and matrons, who are supposed to chaperon themselves and any girls and bachelors who are incidentally included. At an evening party, a musical or dramatic programme may be offered; or games of various kinds. When these features are introduced the party is quite informal in spirit, though conducted in a conventional manner.

The Hostess of the Evening Party

A "party" differs from a reception in the manner of receiving the guests. The hostess is not "stationed"; rather, she is tethered; she moves around at will, but keeps fairly in range, with a watchful eye for each arrival. Guests make a point of greeting her as soon as they come into the room. Whatever programme is arranged, the conduct of it is left to someone else; and the

hostess gives her undivided attention to welcoming her visitors and making everybody happy.

Refreshments are served in any of the ways already noted, modified to suit the case.

The Drawing-room Musicale or Dramatic Entertainment

For a drawing-room musicale or a dramatic entertainment, special preparations are made to seat the guests. Cumbrous furniture is moved out of the way, and the space is filled with folding chairs (hired for the occasion), disposed to the best advantage for seeing and hearing. When the programme is finished these chairs can be folded and set aside by those who have charge of that duty, so that the spaces are cleared again without conspicuous effort. A brief social hour succeeds, and refreshments are served informally. At an evening musicale women wear modified evening dress, not *décolleté,* the low-cut bodice being supplemented by a guimpe or some other lace accessory. Men, of course, obey their Medo-Persian law, varied by the Tuxedo for the less formal occasions.

CHILDREN'S PARTIES

Society in Embryo

These are usually daylight parties, either in the forenoon, ending with a luncheon, or in the afternoon with gay festivity at early tea-time. Like the grown-up visit, a party in the afternoon is considered more formal. When elaborately planned the children's party resembles society in embryo. The rooms are made attractive with flowers and fancy decorations; and a pretty table is set for the refreshments, which are wisely chosen for digestibility, though a pleasing variety of comparatively harmless "goodies" must be included, and served in as many fanciful ways as you like. Pretty favors "to take home" are fascinating, for a child at a party is as much pleased with something tangible "to keep" as with something good to eat. The larger lads and lassies also enjoy the pretty "fixings" of the juvenile party; and much merry-making accompanies the snapping of bonbons and the unfolding of paper caps, etc.

AT THE DRAWING-ROOM MUSICALE.

In summer time the party may be a lawn festival, with appropriate outdoor games. When having such a good time some child may be tempted to be a little too boisterous if he forgets himself; but John and Mary will set a good example for the younger ones. They will remember that though this is a children's party, their young hostess's mother is the real hostess, to be politely greeted when they arrive, to be thanked for their happy time, and to receive their polite farewell before they leave. The child hostess is similarly greeted, thanked, and bidden farewell—after her mother.

The Real Hostess at the Children's Party

The amusements provided for the children's party are at the discretion of the hostess. John and Mary accept whatever is prepared for them, and take part in the games as gracefully as they can. John helps to serve the refreshments to the girls, and places chairs for them; he is particular to see that no shy little girl is overlooked. In this he does just what his big brother William does at the grown-up party; only, of course, John's responsibility is less because the hostess is chaperoning the whole party and caring for the comfort of boys and girls alike. But John likes to think that he is an esquire of dames; and so he is—in embryo. His practice at the children's party will help to make him a proficient cavalier. Similarly, Mary and her girl friends are learning how to accept gallant attentions with well-bred composure. The children's party, intelligently conducted, is a school of good manners which prepares boys and girls to fit easily into any social niche.

A School of Good Manners

If the party is a birthday celebration, the birthday cake is the conspicuous object on the table. It is large enough to afford a generous piece for everyone; it is prettily iced and decorated and bears the proper number of candles. The favors also will have some reference to the day.

Pretty play clothes will do for the morning party. The afternoon party dress is white or very light in color,

abounding in fluffy ruffles, and worn with sashes and ribbons, according to the fashion of the hour. Little boys wear knickerbockers with Eton jackets and wide white collars, with black ties. Black velvet is a favorite material for these little dress suits; though fine fabrics of other colors are also pretty, with ties to match. Older boys wear their "best" suits (those they wear to church or Sunday school) with ties of any color they like.

Dressing Children for a Party

THE HOUSE PARTY

The house party always suggests country life. A week-end party may be attractive in the city sometimes, for special reasons; but this mode of entertaining is peculiarly adapted to suburban conditions. It is a favorite holiday hospitality, because at the times of extended leisure it is possible to assemble a company; and especially, it is more likely that the men may be able to accept invitations that involve several days' removal from their usual base of operations. The man of leisure is rare in America; the typical American is—of choice—busy.

People who have a pleasant home in the country, with plenty of room and facilities for providing entertainment, may invite as many as can be comfortably housed for as long a time as is feasible all around; a week-end, covering three or four days, or a week or so. Invitations, given by host and hostess jointly, are informal and cordial. A hostess alone may invite another woman; but a man never invites another man without saying, "My wife and I will be happy to see you," or words to that effect. In fact, a man never invites anyone to the home without formally including his wife's invitation to the extent of saying that she "will be happy." Sometimes she does not know it until afterward; but as she is ready to play the game, no one is the wiser, and it is all right—and perfectly true—if they two understand it.

The Favorite Holiday Hospitality

Invitations to the house party should be definite, stating just when to come and when to end the visit. When vis-

itors arrive by train the schedule time fixes the hour. It makes a difference to the hostess whether people get there in time for dinner as expected, or arrive unexpectedly for luncheon. "Come as early as you can," sounds hospitable; but it is most misleading to any but a very intimate friend. It is almost as uncertain as that other vague invitation, "Come any time," which no experienced visitor ever thinks of accepting.

With the invitation should be some intimation of the kind of recreations planned, whether outdoor sports or indoor amusements. This will give the invited guests an idea of what kind of clothes to take with them. Only demi-toilette is worn at country house dinners, unless a formal dinner party is given during the time in honor of the visitors. The usual dinner gown may be only a slight variation from afternoon dress, if no special evening festivity is to follow. Men wear the customary evening clothes, or the dinner coat. If the host is a plain country gentleman who never wears full dress at home, his guests may properly dress as he does (or at most wear the Tuxedo). There is great regard for comfort in dress for the summer house party; very simple and inexpensive fabrics are in good taste, if the garments are neat and trig, stylish and becoming.

How to Dress at the House Party

The host and hostess aim to make guests comfortable in such ways as they have at command. If the home is a farm, all entertainment is simplified to conform to rural habits. If the house is a pretentious country seat, there may be little difference between the style of entertaining and the conventional hospitalities of the town house. But in either case "freedom" is the keynote. At certain definite times all join in some recreation; but between whiles each is supposed to do as he or she pleases. Breakfast is sometimes a meal joyously shared by the whole company, early or late, as best pleases everybody. Sometimes it is "at all hours," so to speak (much to the vexation of the cook); and it may be the breakfast in bed

Freedom the Keynote of the House Party

for some guests who prefer that indolent method. It certainly seems much pleasanter when breakfast is a time of social meeting at the beginning of another bright and happy day; but that is a matter of taste, or convenience.

Recreations of the House Party

The men spend the morning together in any way most attractive to them. If golf, or tennis, or horseback riding is the choice, some of the athletic matrons and girls may join them. The ladies who are not interested in sports usually gather in chatty groups, or go separately to cozy corners to read. All meet at luncheon, a very jolly meal, quite informal; and enlivened by reports of the forenoon's exploits. The afternoons are given to a variety of interests: motoring, driving, visiting, receiving calls; or simply sitting on the porches with needlework or books; or the siesta may fill the hour before dressing for dinner. Maids keep the guest rooms in order, tidying up as often as need be in the absence of the occupants. If few servants are at hand, each lady is careful to keep her room in order, to make little extra work for the maids.

Delights of a Country House Party

Dinner is more or less formal according to the habits of the home. The evenings are spent with music or other diversion; or the porch party and a merry conversational interchange may happen to be the attraction. Star-gazing—more or less scientific—may be a favorite pastime to many who find novelty in the unobstructed view of the blue dome of heaven, so seldom visible in the walled city. There are numberless things in "the country" to interest the visitors, and there is no limit to the possibilities of recreation. A country house party may be the most delightful experience to the metropolitan cliff dweller. By way of expressing his hearty appreciation of this rare pleasure, the resident in town could not do a more acceptable thing than to invite his country host to the city next winter, for an evening of grand opera, or a symphony concert, or some other event that is all the more enjoyable because it is inconveniently out of range for people who live in the country.

Good manners are the same in town and out of town; and there is little to be said about conduct except that, if anything, everyone should be a little more genially disposed to fall in with all plans for the day; and especially ready to enter sympathetically and helpfully into any project that the hostess has set her heart upon.

How to spend the Sabbath of the week-end visit, is decided by the character and habits of the company. It is hardly probable that any hostess who is strict in her standards of Sabbath observance and church-going would invite a company of "worldlings" who would wish to play bridge or go on a picnic. Perhaps there is nothing that so clearly draws the line in social congeniality as this one consideration of general harmony in religious customs. Assuming that our house guests are all persons who reverence God and respect the Fourth Commandment according to their lights, it naturally follows that the "day of rest" will be spent in quiet and happy ways, with church in the morning—if church is within reach—and with more of individual seclusion and individual devotion to books and writing during the day; and with a more serious tone in the conversation on current events or in the speculative talks on the themes most absorbingly interesting to the talkers. If one is present who privately cares nothing for these sedate observances, he is bound to subdue his own manner out of respect to the prevailing sentiment. No one knows the mind and heart of another; no one can tell another what he must think or believe. But one may show what he himself thinks and believes; and that other one, politely observing and cogitating, may thus be led to understand and accept a better way than he has hitherto chosen. The atmosphere of reverence is wholesome to breathe; and it hurts no one to inhale it deeply for the time if he finds himself in a group of people who—without spoken word—show that to them "The Day" is a time of renewing of the spirit, of remarshaling of the unseen forces of the soul.

The House Party and the Sabbath

The Wholesome Atmosphere of Reverence

Since people who are housed together for several days are obliged to take part in much the same events, only those who enjoy the same recreations should be thus brought together. The woods-tramping botanist and the ledge-hammering geologist might readily combine; but neither would be very companionable to the embroidery-by-day and bridge-by-night lady. It is better not to invite persons of such diverse tastes to the same house party, unless the company is large enough to admit of occasional divisions into groups where strong lines of difference appear. Every hostess will naturally think of this beforehand; or if she does not, she will learn by experience not to repeat the mistake. At the same time, if such mistake has been made, it is the polite duty of these diverse people to compromise; giving up for the time their pet preferences and taking as much interest as they can in what the others are doing. It is only for a few days, so why not be amiable about it? If one does not enjoy it, one can do as one's hostess does: avoid such combinations hereafter.

Getting Together Congenial People

When congenially combined nothing is more delightful than the country house party. An ambitious programme of recreations may be carried out with the stately ceremonial of a rural pageant, and conventionality may rule every incident, however ostensibly informal; and this may exactly suit one set of people. Others find their ideal of happy living in the real "country," in a dreamy old farm house—filled with wide-awake people. The supreme charm of the house party is, that you can make it a social success at either extreme. Take your choice.

Elaborate Conventionality or Dreamy Ease

THE INDIVIDUAL HOUSE GUEST

The big house party suggests the quieter occasions when one or a few house guests are entertained for a day, or longer.

Anyone who is invited to visit thus in the home of another should reply promptly and definitely; and if a

week or more intervenes before the date fixed for the visit, he might write again to assure his entertainers that no contingencies had arisen to prevent him from coming at the stated time. (This may be superfluous generally; but it is desirable if the hostess entertains many guests in consecutive groups, and if she is likely to forget that she gave this particular invitation, so long ago.)

A guest may bring some small gift—a box of candy, or toys for the children. An intimate friend who is a frequent visitor can readily select the most suitable articles to express this friendly forethought. In the same spirit, the hostess, remembering her friend's likes and dislikes, will probably have made some arrangements with special reference to the comfort of her guest. On both sides these tokens may be "trifles" that contribute to the making of perfection.

Tact and Thoughtfulness on Guest's Part

If the guest is a woman, she will bring her "fancy work" (possibly a bit of embroidery on household linen, which she may later present to the hostess). She will have her work, or something to read, at times when the family are occupied with their own affairs. At such times also she may go for a walk or write her letters or take a nap, and thus she will be out of the way, and all the more a welcome companion at the subsequent time when all are ready to "visit." If the hostess is a practical housekeeper, the visitor if on sufficiently familiar terms may offer to help in some details of the day's activities; but without insisting upon this when the household machinery seems to be running quite well unaided. However welcome the assistance might be, the hostess should not show that she expects it, or that she resents the fact that it is not offered. Presumably the guest was not invited on that basis. This matter will adjust itself, if the right feeling exists between the two.

When the Guest Offers to Help

The guest should be ready to enter into all plans, indoors or out; while the hostess will not urge any plan when she sees that her guest's polite acquiescence is half-

hearted. A successful hostess is an expert pulse-taker. If there are children, the visitor is kindly interested, but not inquisitive about their occupations. If the family discipline is not exactly what she thinks it ought to be, she must not seem to see anything to criticize; still less must she interpose her opinion or advice, and—least of all—must she gossip about these things to outside parties after she goes away. A house guest should always be in affable mood; she should not talk of her own troubles and ailments, past, present or future. If a twinge of rheumatism is involuntarily betrayed, it need not be discussed beyond securing an immediate home remedy, unless it is severe enough to require a conference with a physician. The social discussion of diseases is not cheerful, and it is rarely beneficial.

The Successful Hostess an Expert Pulse-taker

The individual visitor may be entertained with great formality; or she may be made to feel perfectly at home, like one of the family. In the latter case she fits into place with cheerful tact. She will put her own room in order and keep her own things there; she will not take things from other rooms (except a book to read—and return it to its place).

If the guest has friends living within calling distance, it is polite for the hostess to let them know when the visitor will be there, so that they may call on her. If agreeable to both, the hostess may give a tea to introduce her friend to the local circle; or she may informally invite the favored few to call on a certain day while her guest is with her. These invitations may be given by telephone. Or, if hostess and guest prefer, they may have their cozy visit all to themselves.

Entertaining Visitors for the House Guest

A house guest will accompany the family to their church; though sometimes the entertainers make special effort to take a visitor to the church of her choice (if it happens to be different). Or, they may attend both churches during the course of the visit.

If trolley-rides hither and thither or other outings

involving small expense are on the programme, the guest will pay her own carfares, etc.; unless the host or hostess object very pointedly. It is better not to argue about these small matters; if the guest feels like settling the account, it can easily be done later when sending a little present to the hostess after the guest has returned to her home. This gift is especially well chosen if it commemorates the pleasant incidents of the visit. For example, during one summer's visit to a country home, the young hostess and her college girl friend amused themselves by gathering and pressing many fine botanical specimens When the guest returned to town she sent to her hostess a fine portfolio for the recently collected herbarium. The cost of such a gift need not be much; it is the expression of appreciation that counts. With this after-visit gift is sent a letter definitely expressing the pleasure that the hospitality has given, and making special reference to any event that was most enjoyable.

Appreciation Expressed by a Gift

While the visit of a single house guest is usually more informal than the visit of a large group, the time of coming and going should be equally definite. A hostess may wish that a guest would stay longer; but generally she has other plans following close in order; and the guest is wise who also has another engagement to end this one. There may be exceptions; if so, they are readily recognized.

THE GARDEN OR LAWN PARTY

This is a suburban fête that stands between the drawing-room and the athletic field. Dress for the garden party is fine and fancy, and especially gay in color combination; and "under the greenwood tree" the spirits of the wearer are as free as the open air.

Dress for the Garden Party

Favorite lawn party recreations are games like croquet and archery, that combine well with pretty frocks; tennis, also, for its devotees, though this is almost too absorbing and too strenuous; and besides, it does not go well with the gala dress that gives such charm to this outdoor scene.

Those who are not inclined to active sports (or are too daintily gowned for them), find pleasure in strolling over the smooth lawn—furnishing the moving picture of beauty and grace. Others like to sit in chatting groups, idly busy with crochet work. The camera, in skilful hands, may afford much amusement.

Refreshments at the Lawn Party

A bowl of iced lemonade or sherbet in a convenient place is kept replenished throughout the afternoon. A collation is served in a leisurely way, and in hospitable variety and abundance; either at small tables, as at a luncheon in the house, or if the company is large, several tables serve as a base of supplies, while napkins, plates, etc., are passed around as at an afternoon tea. The individual salvers, elsewhere referred to, are very convenient on this occasion. Plenty of seats are provided—preferably light camp chairs that are easily moved about—so that no one is obliged to stand (as one must, now and then, at a crowded indoor tea); out on the lawn there is room for chairs for everybody.

The Evening Literary and Dramatic Programme

In the afternoon there is little conspicuous entertainment (except for school affairs, children's Maypole dances, etc.). If music is heard, it comes in subdued tones from the house through opened windows. At an evening lawn party more elaborate things are possible (provided the lawn is sufficiently remote from the public street). In towns that have electric service the grounds may be beautifully lighted with strings of incandescents stretched from tree to tree. The old-time Chinese lantern answers the purpose; or, both may be used for decorative effect. It is possible to have a sylvan stage; and a picturesque play, like "The Midsummer Night's Dream," "As You Like It," or "The Masque of Pandora," may be presented as the central attraction of the evening. The literary and dramatic programme is the feature of the event when Class Day, or other school celebrations, take on the form and semblance of a garden party. Similar entertainments are also presented by talented amateurs of

maturer age. Outdoor music, vocal or orchestral, is pleasing in the evening; though as before said these conspicuous attractions are suitable only when the garden is somewhat secluded; for private lawn parties do not care to attract too much the gaze of the public outside the gates. When the party is a church strawberry festival or similar "benefit" affair (which the public are always urgently invited to patronize), the case is different; though even so, it is all the pleasanter in its social phases if the grounds are not too public. If the church has an ample, well-shaded lawn, this may be the most appropriate location; otherwise, some generous host will offer the use of his own attractive garden, for the good of the cause.

The Church Lawn Party

Whether the lawn party is a private social gathering or a semi-public event, all who attend it should remember that such parties entail more or less damage to grass and borders from much trampling; and that therefore it is the more necessary for everyone to be careful to cause no special injury to shrubs, sod, or flower-beds. At the "benefit" fête where candies, fruit, etc., are sold, one should further be mindful to scatter no débris of any sort whatever. The gardener may patiently repair the inevitable wear and tear, but he regards with cynical disgust the task of raking up bits of paper and tinsel. To forestall this carelessness, large baskets may be placed in convenient spots; into these baskets may be thrown the bonbon "snappers," discarded paper napkins, and other waste. The boys and young men should be alert to this duty, for themselves and for the young ladies of their particular group.

Damage and Débris at the Lawn Party

I think of the young people primarily; for is not the garden party peculiarly theirs? Father and Mother may go sometimes and tempt fate by sitting through the early evening hours with their feet on the suspiciously damp grass; but it is only buoyant youth that can do this times without number and feel no stiffness of the muscles

the next morning. Happy youth, that thus defies depression, physical or mental! And (let me whisper confidentially) happy, too, are some of us older ones who can still do likewise—with undiminished zest; no matter what "the almanac's cheat and the catalogue's spite" may have to say about us.

Invitations to the Garden Party

Invitations to a garden party are sent with cordial informality, by note or over the telephone. My observation is that they are usually accepted with pleasure; and if acceptance is impossible, the regrets are unmistakably sincere.

THE INFORMAL PICNIC

The Country Cousin of the Garden Party

And what say you to the social picnic—the country cousin of the garden party? For we must be in "the country," or at least within reach of a generous park (generous, I mean, in the matter of picnic privileges), in order to have a real, informal "picnic." Preliminaries need not be discussed. Who does not know what wonderful cakes and pies Mother bakes, what tender cold meats are prepared to slice, in what variety pickles and jellies are selected, what salads are compounded, what clever schemes devised for preserving the milk and cream, what sherbets are in readiness; and with all these, everything needful for the setting of a festive picnic table? Thanks to paper dishes, tablecloths, and napkins, the labor of transporting these viands is greatly lessened. In many large parks ample picnic grounds are reserved; and a kitchen is provided where anyone may build a fire to prepare coffee, etc. Tables are there, for those who prefer not to spread their feast on the grass (for the benefit of the ants). In the real country there is no difficulty in locating a picnic ground—in the woodland by lake or stream, or possibly nearer home in a pretty orchard or a bit of a grove near the meadow brook. (You know where.)

Here, as at the lawn party, rubbish should not be scattered. In well-kept parks the guards and caretakers

A JOLLY PICNIC.

enforce this prohibition; and rubbish containers are provided, leaving no excuse for breaking the law. In the rural grove, unguarded and non-policed, the self-respecting picnicker is orderly of choice. It is a simple matter to refrain from throwing trash on the ground; and later, a small bonfire—safely close to the water's edge—will consume paper boxes and wrappers, etc. If any fire is built on the ground, it must be thoroughly extinguished before leaving it. A smoldering charcoal brand may easily start a disastrous forest fire. In all respects of neatness and caution, the well-mannered picnic party obey the same law that requires orderly conduct in the house. How many spots of great natural beauty are rendered unsightly and repulsive to the nature-lover by the carelessness of picnic parties! It is to the discredit of man that he so often turns the lovely sylvan glade into the greasy desolation of a back alley of the tenement district. Molding scraps of food and soiled newspapers mar the noblest landscape.

Guarding Against Forest Fires

One naturally likes the picnic dress to be gay and festive; but the fabrics should be serviceable stuffs that will not meet utter destruction from casual encounter with brambles, or suffer hopeless injury through any of the other accidents that are apt to enliven the occasion—like the upsetting of a coffee cup. The final word of praise for a picnic dress is, that "nothing can hurt it," not even the unpredicted shower that sometimes overtakes the picnic party.

Amusements throughout the day will depend upon the facilities that the spot affords. There may be boating and fishing; or swings and various extemporized gymnasium apparatus may amuse the younger ones, while the quiet delight of sitting on the grass, inhaling the fresh breeze and watching the clouds and the flocks of blackbirds sailing by, may be joy enough for their conversationally-inclined elders. A picnic is always the same—yet never twice the same, for every party is a law unto

Picnic Diversions

itself. The informality admits of many comic pranks that the elegant lawn party would not countenance; but however jolly the spirit and however free the action, there need be no unmannerly behavior. We must remember that intelligent mirth is not inspired by an exhibition of uncouth burlesque; that he who would fain be accounted to be the wit of the party is not obliged to make a fool of himself or rudely gibe at any other person by way of proving his title. Pure drollery is most excruciatingly funny when it is evinced in a fastidiously polite manner, perhaps because we are all so desperately tired of the uncivil sort of would-be humor. Be as jolly as you will; be as droll as you are; but always, be as polite as your own fine instinct compels you to be. Then your picnic will yield nothing in attractiveness to its suburban cousin, the garden party.

Comic Pranks and Rude Manners

CHAPTER XI

THE WEDDING

THE bride's parents issue the invitations. If the bride is an orphan a married brother or sister may take this conventional responsibility. Invitations are sent not less than two weeks before the date. The list includes the friends of both families, the groom furnishing the names of his relatives and of any personal friends who are not included in the bride's list.

The bride's family pay all the expenses of a wedding, except such items as are elsewhere noted. For a church wedding, they secure the privilege and notify the sexton of their plans. They engage the organist or other musicians. They pay the fees to the organist and to the sexton (unless the groom forestalls them). They furnish the kneeling cushion (when it is used) and the white ribbon for the aisle; and they arrange for any desired floral decorations—an abundance of palms and ferns being always in order. They pay for the carriages for the bridal party; and they send carriages to meet trains if out of town guests are expected. They give the wedding breakfast, or the reception after the ceremony.

Duties of the Bride's Family

By courtesy the bride is supposed to choose the clergyman to perform the ceremony. Either the bride or the groom may ask him to marry them; or they may jointly ask him. They may send a graceful letter of request, or they may go to see him personally. They may be as formal or as informal as they please about this, according to their own feelings; only, they must not call him over the telephone; that would be quite too "off-hand."

Asking the Clergyman

When no engraved cards are to be sent out, a bride

may telephone her informal invitations to her intimate friends, if the message is sent with dignity and brevity.

Theoretically, the bride has no responsibility for making arrangements; she is "in the hands of her friends." She may be privately dictating every move, but that does not appear on the surface.

Presents the Bride Gives

The bride gives a little present to each of her bridesmaids. When the double ring ceremony is observed she gives the plain gold ring to the bridegroom.

The bridegroom's family have no responsibility. They attend the wedding as honored guests. Naturally, they give presents to both bride and groom.

Presents the Groom Gives

The groom pays the fee to the clergyman. If several clergymen assist, each one is suitably remembered. Besides the wedding ring and the bride's bouquet, the groom presents his personal wedding gift to the bride. He furnishes gloves and ties for the ushers and the best man; also, small gifts (all similar) for the ushers, and a special souvenir for the best man. He may provide the bouquets for the bridesmaids.

He pays for the carriages for the ushers; also, for the carriage that takes him and his best man to the church; after the ceremony this carriage conveys the newly married couple to the home of the bride's parents.

If the wedding is to take place in a distant city, and the best man accompanies the groom thither, the latter may properly pay the expenses of the trip for both. (They settle this between themselves.)

The Best Man

The best man (either a bachelor or a benedict) is the groom's next friend. He may be the groom's married brother. In general, the best man looks out for the bridegroom as though the latter were quite incompetent. He may attend to the preliminary shopping—for gloves, flowers, etc.; he may even have the custody of the ring up to the moment when the ceremony calls for it (though the groom may insist on keeping the precious circlet in his own possession).

At the church, together the groom and his best man walk slowly from the vestry, and stand at the right of the chancel steps, to await the coming of the bride. The best man remains at the groom's right hand during the ceremony; and when the bridal party depart he brings the groom's hat and overcoat from the vestry to his carriage. Returning with the other attendants to the bride's home, he then assists the ushers in marshaling guests at the reception; still keeping a watchful eye on his charge, and seeing to it that carriages are ready on time for the going-away party.

The Ushers

The ushers at a church wedding ceremoniously escort the guests to their seats. If several ladies come in one group, an usher offers his arm to the eldest, and the others follow. If the church has a centre aisle, the bride's family and friends are seated on the left, the groom's family and friends on the right; the front pews being given to the parents or the immediate family circle. If the church has double pews in the centre, and side aisles, each party would be conducted down the proper aisle. (In that case, a bride usually enters by the aisle where her own family are seated; leaving by the aisle where her new husband's relatives are seated.) If the bride is a widow, and her former husband's relatives are present, they are seated among the friends of the bride, as honored but not conspicuous guests.

Seating Guests at the Church

At a large wedding the reception guests are seated within the bounds marked by the white ribbon that is fixed to a pew midway of the distance down the aisle. Those who are invited to witness the ceremony only are seated outside this limit. But often there is no objection to the friendly public filling any vacant pews. This is allowable in churches whose doors are always open, and where no one is at any time denied entrance.

At the wedding of a clergyman, brother ministers are frequently ushers. Usually some bond of congeniality or association is the basis of choice.

The bridesmaids have little to do except to look sweet and behave amiably. At the reception they may help do the honors, as aids at any reception would do. A bride may have only one attendant, a maid—or matron—of honor (her married sister, perhaps), who stands at her left during the ceremony, assisting her to remove her glove, holding her bouquet, etc.

The Bride's Attendants

During the thirty minutes before the hour stated for the ceremony (promptly observed nowadays) the organist unobtrusively renders a programme of selections. If he is gifted and sympathetic he will choose sweet and poetical, gay and thoughtful airs; and by transposition and contrasts he may suggest the mingling of festivity and solemnity that is always felt at a wedding. At the proper moment his improvisations glide gracefully into measures of the wedding music. The Lohengrin March is usually chosen for the processional, the joyous Mendelssohn March for the recessional. Why there should never be anything to take the place of these beautiful pagan rhapsodies is not revealed. Why not the "Adeste Fidelis," for example? The "Hallelujah Chorus" would not be so very far out of the way. Or, in the temple, who would object to the Priests' March from "Athalie"? It is all a matter of habit and association.

The Wedding March

When the slow bridal march begins, all in the church rise and remain standing throughout the ceremony. Oddly, at the church wedding, the assemblage in the body of the church have no part whatever in the service; they neither kneel nor bow, nor otherwise join in the ritual; they are only the reverent witnesses of a ceremony that belongs exclusively to the ones who stand within the chancel and at the altar. Yet, giving no outward sign, each true friend silently responds to the benediction.

The following order is usually followed in the processional:

First, the ribbon bearers (ushers or girls). They precede the march; unfolding the ribbon as they go. From

the point where it is attached to the midway pew, they lay it along the pews on each side to the front pew, where the ribbon in an ample bow is attached to the rail.

The ushers, in pairs (going to the right at the chancel steps).

The bridesmaids, in pairs (going to the left).

The maid or matron of honor (who walks alone, and halts at the left, awaiting the bride).

The flower girls (who scatter rose petals as they come, and step aside at the chancel).

Last, the bride, on the left arm of her father (or the relative or friend who is to give her away). They pause directly in front of the chancel steps. **When the Bride Enters**

The clergyman, who has come down to the steps to meet them, stands facing them. The groom, with his best man, stands at the right. (After "giving the bride away," the father quietly takes his place in the pew beside the mother.)

The details of the ceremony depend upon the form used by the officiating clergyman. According to the popular ritual, the charge and the preliminary questions are pronounced at the chancel steps, and the ceremony is solemnized before the altar. The organist may play a *reverie pianissimo* throughout the service; or, solemn stillness may prevail. After the benediction, the clergy, the couple, and their attendants retire to the sacristy to sign the church register (when this is the custom). Their return to the chancel is the signal for the beginning of the recessional march. **The Ceremony**

The bridal couple lead; the matron of honor and the best man follow; then the flower girls, and the bridesmaids and ushers in pairs. The ribbon bearers, coming last, detach the ribbons and, deftly looping them, carry them back to the pew to which the other end is fastened. Releasing this end of the ribbon, they carry it out; it disappears, so far as the spectators are aware. This removal of the white barrier releases the imprisoned

occupants of the pews. Perhaps the original purpose of the ribbon was to keep people from rushing into the aisle before the bridal party could get out; but wedding guests generally understand that no one in the church is to move until the recessional is over. The parents follow immediately after the ribbon bearers, and other guests in the order of seating.

The Wedding Processional

The wedding processional is seldom twice alike. It may be simplified, or greatly elaborated. If there is a vested choir, they may lead the processional, singing "Faithful and True"; and between the avowal and the plighting of troth the choir in their stalls may sing an appropriate hymn or song.

At a home wedding, music may be introduced at pleasure. Once a brilliant society girl—a soprano of almost star-like gift—elected to sing at her own wedding, to the shocked delight of her conventional, but admiring, friends.

The Home Wedding

A home wedding is as ceremonious as the plan of the house admits. A small orchestra may play the wedding march, or it may be played on the piano. The floral decorations are the same as for any reception; but if feasible a bower is formed, under which the bridal couple stand while receiving felicitations. For the ceremony, a large bay window can be effectively decorated to simulate a little chancel and altar.

At the wedding reception the mother of the bride is hostess, and is to be greeted first. The guests then immediately greet the bride and groom. After observing these due formalities, they mingle socially; but all are careful not to crowd upon the space occupied by the receiving party. When the ceremony is to be at the home, the mother receives the guests as they arrive; the father does not appear on the scene until he conducts the bride to the simulated altar; after that, he assumes his usual rôle of host.

If a wedding breakfast is given, it is served like any formal breakfast: at one large table, or at many small

READY FOR THE WEDDING.

tables if there are many guests. If a general reception follows the ceremony, refreshments are served in the formal reception style. Tiny boxes of wedding cake are provided, and each guest is supposed to take one home. Guests remain until the bride and groom leave; after which all go promptly.

When there are several bridesmaids, the bride—just as she is coming downstairs to go away—may toss her bouquet into this group; and the girl who catches it is supposed to be the one who will next wear the veil and orange blossoms. This harmless pleasantry with a mild touch of superstition is like many other notions cherished for sentiment's sake. The "something old and something new, something borrowed and something blue," are rarely missing from the accessories of the bridal outfit, as tradition says these insure good luck.

Catching the Bride's Bouquet

The custom of throwing rice and old shoes after a departing bride no longer finds favor. Time was, when really nice people did such things with good will and good humor; but it has been decided that it is neither smart nor polite to subject a bride to personal embarrassment, to say nothing of possible injury. Deafness has been caused by rice entering the ears of those who were pelted with it. Horses have taken fright at harmless old slippers, with tragic results. The stealthy placing of placards and white streamers on the car or carriage was another public impertinence offered to a bridal party. You may hear of such things still being done, but do not infer that well-bred people are concerned in it. The fashion is obsolete. You would not copy it any more than you would cut your choice new gown by a 1914 pattern; it is hopelessly out of style, besides being ugly in itself—a double basis for repudiation.

Rice and Old Shoes

When a bride assumes her new matronly place in society, dinners and receptions are given for her, and she takes precedence as guest of honor until a more recent bride succeeds to this transient pre-eminence.

WEDDING ANNIVERSARIES

The following anniversaries are popularly observed:

The Fifth, the Wooden Wedding.
The Tenth, the Tin Wedding.
The Fifteenth, the Crystal Wedding.
The Twentieth, the Linen Wedding.
The Twenty-fifth, the Silver Wedding.
The Fiftieth, the Golden Wedding.

The character of the presents offered in each case is indicated; and sense and nonsense are equally in evidence. The gifts are sent like regular wedding presents, shortly before the date.

The earlier occasions are gay and informal receptions or evening parties; though there is a semblance of formality when invitations are printed on wood or tin (or cardboard tinted to resemble either). These cards are lapsing from use (like many other forms superseded by the telephone).

Invitations to the Silver Wedding

The later anniversaries are observed in a more serious spirit. Conventionality and cost reach the climax in the silver wedding, celebrated in the prime of life, activity and prosperity. If the silver wedding is to be a conventional reception formal invitations are sent, the engraved card with monogram in silver being still the conservative form. The dignified invitation by telephone is popular if all guests can be conveniently reached by wire; otherwise, it were better to send the engraved, or written, invitation to all alike.

While gifts of silver are most appropriate, other articles that are more or less used with the silver are also chosen; as, hand-made lace for the bread tray, a scarf for the dresser, or any other choice decorative pieces of fine fabric or lace, for personal or household use (exclusive of any articles that are distinctly associated with some other anniversary). If silver is given, it should be sterling; the small piece of solid metal being in better

taste than the showy plated service. The latter has its place in utility, but not as a silver wedding present. At the reception, gifts are on view, preferably in a room or alcove set apart for that purpose. Everyone likes to see the presents; but they are not ostentatiously displayed.

Those who celebrate their twenty-fifth wedding anniversary as a matter of sentiment, though not disposed to accept—still less to seem to demand—expensive gifts, may add to the invitation the words, "No presents," or, "Please do not send presents." Or, they may "drop into poetry." Here is a specimen quatrain:

Silver Wedding Presents

> "Come, without proffer of present or pelf:
> Only, be sure to be *present,* yourself;
> Bring to us naught but the friendship of old,
> Speech of pure silver from heart of pure gold."

Not poetry, merely the sort of jingle that anyone can improvise; but rhyme and rhythm will be effective, and the request embodied will be understood and obeyed.

The golden anniversary reception—a time for gentle memories, both sad and happy—is often arranged in honor of the venerable pair by the children and grandchildren. They take care to invite all the old friends of the couple, and if possible to insure the presence of those friends who witnessed the ceremony fifty years ago. Guests of all ages are present "unto the third and fourth generation"; for this event is first of all a family reunion, though cordially including the loyal friend and neighbor.

Golden Wedding Guests

The purse of gold, in tiny dollars, or in shining eagles, is the typical golden wedding gift. The one who is chosen to present the purse makes an appropriate speech expressing both love and reverence. There may be several good speakers among the "old friends"; and their reminiscences are as interesting to the younger generations as they are to the aged ones, who smilingly, tearfully, recall the "good old times."

Yes, indeed, I do like to go to a golden wedding. And so do you. Intently watching the scene, you behold the miracle of youth renewed. Noting the pink tint in Grandmother's cheek, you suddenly realize that she was once a girl—and is yet; and you also discover that Grandfather is not, never was, and never will be old; for the spirit of immortal youth looks out of his dear eyes. They are as young as you are; and perhaps younger than your care-environed father and mother just now have time to be!

The Charm of the Golden Wedding

There is often a close resemblance between a sunrise and a sunset; can you tell them apart—say, in Silva's "marines"—without the catalogue? So there are points of sympathy between the spirit just arrived and the spirit approaching its hour of departure. Who is so devoted to "the baby" as Grandpa? Who is so devoted to Grandpa as the toddler who climbs upon his knee to hear the favorite bedtime story? The social circuit is complete, the current unbroken, when old and young happily mingle. And that is why we all like to be honored with an invitation to a golden wedding.

CHAPTER XII

APPROPRIATE DRESS

FIRST of all, let us decide that we shall be masters, not slaves, of dress; that through the bewildering labyrinth of fashions, discriminating taste must follow its own conservative cue, choosing that which best expresses its own character. Also, let us emphasize the fact that the good effect of good clothes depends not only on the first choice of fabric and fashion, but on the care that we take of our garments and the neatness with which we wear them.

Further, since consistency is a jewel, we remember that the amount of money spent on dress should be in balanced proportion to the wearer's means. Extravagant dress, however beautiful in itself, is never admired or approved by the observer who happens to know the facts according to Bradstreet. Similarly, when a person of ample fortune dresses shabbily or unbecomingly, either miserliness or a dreary lack of taste is to be inferred.

Masters, Not Slaves, of Dress

DRESS FOR WOMEN

For Rainy Days, and Traveling

The mackintosh of silk or rubber is the emergency coat for a rainy day. The real rainy day costume is the suit of rain-proof cloth, like cravenette, made with a short skirt and a short jacket (or unlined cape) for summer, and a long coat for winter; worn with a comfortable shirt waist. A small hat with rain-proof trimmings, rather high boots (with or without overshoes), serviceable gloves, and a light umbrella, complete this outfit.

Cravenette for the Rainy Day

This same costume may be satisfactory for traveling,

especially in doubtful weather; though a tailored suit of serge, with a silken blouse, may be worn in favorable weather. The traveling hat should be rather small, simply but becomingly trimmed, and fairly dust-proof and damp-proof. In the old railroading days, when dust and cinders buried the passengers under a lava shower, people wore their "oldest clothes" when traveling; and a forlorn-looking lot of pilgrims they were—veritably in sackcloth and ashes. To-day, in modern coaches with double windows and cleverly contrived ventilators, dust is largely done away with, at least on anthracite roads; and it is no longer considered excusable to wear shabby traveling dress—of choice. Equally (or more) it is not in good taste to wear fancy dress, or much lace or chiffon. The best dressers choose either the one-piece dress of taffeta or pongee, worn with the long coat, or a silken blouse worn with the suit of serge or mohair. From these fabrics dust is easily shaken; and with detachable collars and cuffs (of which one may carry several sets), the traveling dress can be kept fresh and neat during a several days' journey.

How to Dress When Traveling by Rail

When traveling by water, dust is escaped; but the extreme changes of temperature by day and by night require special provision in clothing. A warm ulster, or a long cloth coat, is essential to comfort on deck; and a warm woolen dress may not be amiss even in midsummer. On the breezy deck a soft hat that clings to the head is the most comfortable thing to wear. If one is making an ocean voyage or a several days' trip by the Great Lakes, it is desirable to have a silken gown in "afternoon dress" style, or a moderately dressy blouse to wear with the suit skirt, at dinner. The same conservative dinner dress is proper when stopping transiently at a hotel. In no case would a traveler on the wing wear evening dress; no matter how much conspicuous *décolleté* finery the permanent guests of the hotel might display. This rule has its basis in common sense and convenience.

On the Water or at the Hotel

The Business Woman's Dress

The business woman comes and goes daily through public thoroughfares, and spends the greater part of the day in semi-public surroundings. The ladylike business woman does not dress conspicuously "in the fashion," but neither is she compelled to wear hopelessly "plain" garments, nor "mannish" clothes, if her feminine soul abhors them. Bodices composed of thin fabrics and billowy laces are out of place; as are also the multiplicity of trinkets that go by the common, but incorrect, name of "jewelry." Such ill-timed "dressing up" challenges the question: Have these girls no social opportunity to wear pretty clothes? The business girl whose social environment is conventionally correct—however simplified and unpretentious—does occasionally dress for social affairs of more or less formality. Her best clothes are in reserve for these events. During the day, while she is at work, her Georgette crêpe waist, bought by careful economy and thriftily preserved, lies in its box fluffily disposed amid tissue paper and violet sachets; it is fresh and sweet, ready to wear with formal grace when the joyfully-anticipated evening brings the hour of social recreation.

"Dressing Up" for the Business Office

Then, what does she wear for the busy day? The morning walking costume is the basis of the business dress. As to the blouse that is worn with the suit, individual comfort and convenience must be consulted; and also one considers the degree of privacy or publicity in the place of business; but precise authorities agree that the plain waist, white or matching the suit in fabric or color, and the long sleeve that reaches to the wrist and that is protected by the paper cuff (or other device), is the conservative and dignified style for business wear.

Walking Suit, Plain Blouse, Long Sleeves

The pretty arm that is often too aggressively displayed at the office by the elbow sleeve, would be all the prettier if its beauty were revealed only on occasions when lace and chiffon could appropriately set it off. But (little Kathleen demurs, mentally) then So-and-So wouldn't see

it; for he wouldn't be there. Is that so! Well, if the dapper young manager does not mingle with Kathleen's set in social hours, then why should he see, or know anything about, her pretty arm? It is none of his business, unless he sees it at the proper time and place. Possibly, while Kathleen is dining with her family and friends he is dining elsewhere with his family and friends, and at that very moment is casually admiring the pretty arm of his *vis-à-vis*—a girl whose blouse is far prettier than Kathleen can afford to buy. He may be for a second reminded of Kathleen just long enough to think, "That's what that silly little girl at the office tries to wear, and can't." Yes; that is just about all she will get in the way of approval or compliment from the "So-and-So" for whose sake she wears these incongruous fancy blouses.

Little Kathleen's Pretty Arm

Let her instead challenge his sincere admiration by appearing in a chic tailor-made waist of plain but stylish lines, relieved by the tie of knotted silk that harmonizes with her eyes and her hair; that will be a game at which the leisure girl cannot beat her, the game of common sense and good taste. And—happy thought—if she keeps her "pretty" waist to wear at the proper time, Somebody (worth while) eventually will see, and approve. For every girl knows that, when she takes her last fluttering peep into the mirror before descending the stairs to the reception room, she sees not only her own clearly-reflected image, but in the hazy background the shadowy figure of Somebody. Well, that is quite right, I am sure. And since it is so perfectly natural, it is the more essential that this innocent impulse to command admiration should be guided and controlled by a fine sense of propriety.

The Game the Leisure Girl Cannot Beat

Evening Dress

For the formal dinner or reception the *décolleté* gown conforms to the letter of the law. But there are many laws that remain unchanged on the statute books while falling into "innocuous desuetude"; and this is a case

in point. While there are, and always will be, some persons who go to the extreme that the law allows, the majority of sensible and self-respecting women are modifying "full dress." The round "low neck" and short sleeves, and the lace bodice or guimpe with round, square, or V-shaped neck, and the short or elbow length sleeves, are prettier and more ladylike than the *décolleté* bodice that leaves shoulders and arms entirely bare. If no other reason prevails, the fact that the veiling chiffons and laces are universally becoming should appeal to feminine vanity.

The Décolleté Bodice

In the "early Victorian age" the Queen of England decreed that ladies when presented at court should wear the regulation presentation gown, cut extremely low in the neck. Queen Mary of the twentieth century has permitted court dress to be "modified" somewhat in this particular feature. It is significant that, no matter how persistently fashionable people have adhered to the low-cut dinner gown, the wedding dress has always been fashioned with high neck and long sleeves. Only in recent times has the modified "low neck" been permitted. It would seem that there are some moments when propriety asserts itself; why not always?

Evening dress is worn at dinner, and at all social entertainments after the dinner hour. On formal occasions white kid gloves (or silk, if preferred) are worn by all except the hostess, who does not wear any gloves. For public evening functions like musicales, the opera, etc., the modern evening dress with its filmy laces, and with either long sleeves or long gloves, is the correct costume. Present-day fashions include models of deficient "evening gowns" surprisingly flimsy in construction; but these capricious styles have a doubtful following. The old-fashioned *décolleté*—which seems quite demure compared with some of its up-to-date variants—is still seen in boxes at the opera; it is chiefly favored by mature women of fashion who—with slight concessions to current

When to Wear Evening Dress

style—cling to their nineteenth century habits. Probably ninety-five per cent of the well-bred women seen at a public full dress function are wearing the dignified and reserved style of evening dress, which we have called "modified full dress."

At evening functions, when the hat is an inseparable detail of the costume, the dress might be described as a sublimated afternoon costume; the filmier material and more elaborate trimming of the bodice marking the difference between this gown and a handsome daylight costume (though it is properly worn to a fashionable afternoon reception). Such dress is classified as "semi-formal." The style is always correct, even if severely plain, when it is developed in rich materials. The mode is followed by many of the best-dressed matrons in society who will not wear extreme evening dress.

Semi-formal Dress

The House Dress

For early morning the neat one-piece dress of gingham, percale, or dimity, easily put on, is convenient; or a breakfast jacket may be worn with a separate skirt. The loose, flowing "wrapper" is allowed for invalids only. The popular forenoon dress in summer is the cool shirt waist, and the skirt of slightly heavier material; though the dress of one fabric is also in favor. For summer afternoon wear, dresses of pretty cotton fabrics, or summer silks, are favorites. These are also worn for informal visiting. The tea gown is suitable for matrons only, or for elderly ladies. If the house is evenly heated there is no actual need of the warmer house dress in winter; but a heavier skirt, at least, seems appropriate during the cold season. In the house, strap slippers or ties are worn. Shabby afternoon clothes are not proper makeshifts for morning wear. If the material in a discarded afternoon gown is washable and suitable for making over into a morning dress, it can be utilized—after being thus transformed.

For Forenoon and Afternoon

The Morning Walking Dress

This is preferably the plain dark suit of serge, or similar stuff (the coat and the short skirt, worn with a shirt waist). A rather small hat, simply trimmed, dark gloves, and substantial walking shoes go with this suit. Morning costume may be worn to small informal luncheons. Fashion seems to permit startling freedom in street dress, but one may safely keep to the conservative "suit." In hot weather, linen or pongee or some other cool material may be chosen for the suit. In the country town, the trig morning house dress is not out of place for shopping and doing errands. With this, a straw sailor and lisle gloves are worn.

The Conservative Suit

For Days "At Home"

Young women wear gowns of light colors, or a light bodice with a dark skirt. For older women nothing is more dignified than the gown of black lace and jet; or a dark silk with trimmings of lace—black or white, whichever is most becoming. These "at home" gowns must not be too "dressy." They should seem to be the usual home dress of the hostess—her best, perhaps, but not much out of the ordinary habit. A mother should be more richly dressed than her daughters are. Many elderly ladies have gradually adopted black exclusively; and the dark color makes Mother's or Grandmother's gown look "plain" beside the gayer dress of the younger women; but the fabric may be so choice and the lace so valuable, that the elder woman is still the "best dressed" —as she should be. The reverse is too often observed; for mothers are unselfish, and daughters are—sometimes thoughtless.

Richer Dress for Older Women

The Afternoon Walking Costume

Intended for more formal wear, the afternoon suit is of better quality than that worn in the forenoon. It is of more exclusive style, or possibly lighter in shade; with a

fancy bodice instead of the plain shirt waist, white gloves (kid or silk), and dress boots (of patent leather or kid). A more elegantly trimmed hat is worn, or a bonnet with strings may be preferred by elderly ladies. This dress is proper for the promenade, and for all day-time visiting, including large luncheons, teas, and receptions—if one walks. The afternoon suit with a plainer blouse is also suitable for church wear.

The Afternoon Visiting Costume

High Neck and No Jewels

If one rides to a reception, an afternoon visiting gown —in any color and in a variety of rich fabrics—may be worn, conforming to the day-time rule of high neck and long sleeves (or long gloves). No jewels are worn in the day-time, unless it be a brooch or some other useful thing that is incidentally jeweled. The hostess at such a function wears a handsome afternoon reception dress. A daughter who receives with her mother is usually gowned in white, also with high neck.

The Bride's Dress

The Conventional White Satin

White is almost universally chosen for the young bride's gown, the time-honored fabric being ivory white satin; though crêpe de Chine, point d'esprit, and various thin silks and organdies are equally popular. The long veil is of tulle, attached to the cap with sprays of orange blossoms, or otherwise becomingly draped. The most elaborate gown has a very long train, the veil being proportionately long. The simpler gown may be finished in round length or with a very slight sweep. White slippers and white kid gloves are worn (though gloves are sometimes omitted). This bridal gown is worn at the morning or "noon" wedding, as well as at the evening ceremony.

The bride may be married in her traveling dress, a neat tailor-made suit of good quality and of solid color in medium shade; with hat, boots, and gloves matching per-

fectly. With this suit is worn a white blouse, or a silken bodice of the exact shade of the suit.

A widow, on the occasion of her second marriage, may wear evening dress, but no veil; and she does not wear orange blossoms. Usually, at the day-time ceremony she wears a handsome visiting costume, or else a traveling suit.

Mourning Garb

This should be always scrupulously neat and complete in its details; for like any other significant form of dress it invites scrutiny. It should conform to the prevailing fashion, yet without conspicuously suggesting the latest styles.

Scrupulously Neat and Complete

The custom of wearing mourning dress is less rigorous of late years. Many people of good judgment have opposed it on various grounds; though they respect the usage to the extent of wearing only plain black for a short period, and no bright colors for many months.

A widow, especially an elderly woman, usually observes these rules more or less strictly:

During the first year, the formal dress in winter is a gown of a silk warp or an all-wool stuff, trimmed with bands of the material or with crêpe. A jacket of the same material, or a cloth coat exactly matching in hue, accompanies this gown. Turnover collars and cuffs of white organdie hemstitched are permitted. The bonnet and the long veil are of crêpe, with the narrow white "widow's cap"; and the gloves are of black suede. Furs are all black preferably; but if a woman owns a sealskin coat it is considered proper for her to wear it, for its utility in severe winter weather. In summer, lighter materials are used with the same effect, nun's veiling and china silk, with silk veiling instead of crêpe. For house dress, white lawn is liked, with or without black ribbons.

First Year of Widowhood

During the second year, the widow's cap is left off, and the veil is shortened, or a silken veil takes the place of the crêpe. In the third year, if black is still retained a

greater range of fabrics is admitted; and by degrees the dress returns to its usual variety; unless, as often in the case of very elderly ladies, the mourning garb is retained for life. The combining of lavender with black in "lightening" mourning is no longer in vogue; though the violet shades are often chosen to be worn first after black is laid aside, unless gray and white are preferred.

Later Years of Mourning

Younger widows do not as a rule wear the long veil; and black is worn for a shorter period. This, however, is left to personal choice; as is the whole question of wearing mourning. It is generally worn by the older children for a parent, and by parents for a child. A wife wears black out of respect to any near relative of her husband; for his parents she wears the same mourning as for her own. Formerly, when a family was in mourning even the very young children were dressed in black. Seldom is this somber and depressing custom now followed. Instead, those who wish to observe conventional formality dress the children entirely in white (sometimes with black hair-ribbons and ties). Occasionally, a very young widow has chosen to wear white exclusively; though this must still be regarded as an innovation rather than a fashion. Welcome as the relief from black would be, the constant wearing of all-white garments would be impracticable for the majority of women in this work-a-day world. Yet, whenever it is convenient anyone may substitute the all-white dress (though one may properly modify it by wearing black ribbons, black hat and gloves).

Substituting White for Black

CHILDREN'S DRESS

For little children, play clothes and rompers of seersucker, khaki, or similarly stout materials, are allowed all day. The outdoor life is almost universally approved for little folks in suburban or country homes (where all children ought to be). No child can be happy out of doors in summer—or Indian summer—if not free to dig in the earth and tumble around on the grass. The clothes

adapted for these antics are worn until the late afternoon, when it is time for little children to cease from active play, to be bathed and dressed in duck or linen suits, and to rest awhile before their early supper and not-too-late bedtime. The idea of "dressing for dinner" is impressed, and the habit is formed, when children are accustomed to draw this "line of demarcation" between play and rest; just as, in maturer years, they will distinguish between the business day and the social evening.

Play Clothes All Day for Little Ones

A child's school dress is a little plainer than the home supper dress. The little girl's school frocks must not be too fine in fabric to stand a little mischievous pulling and hauling in the ring games. "Recess" does not give much time for accidents to happen; and the neat little girl is careful not to soil or tear her dresses. But some rough and tumble bouts will occur in the school yard, and boys' clothes, especially, must be equal to the test. However, boys learn to defer their violent exercise until school is out for the day, when the baseball or football suit can be donned (with the strenuous manners that go with it). The boy's school dress is the regulation "everyday suit" of approved fashion, his knickerbockers graduating into long trousers as he travels up the grades to the high school. His school suit is in line with his father's business suit, to which rank it will ultimately be promoted.

The Child's School Clothes

The older schoolgirl's dress is of good and substantial material; cut in approved, but not extreme, fashion, and tastefully finished, but not conspicuously "trimmed." Silken waists are not suitable for the schoolgirl (though her teacher wears them with propriety and, sometimes, with economy). To have a few good cotton or woolen frocks, kept fresh and neat, is in better taste than to display a variety of cheaper garments. The best dressed girl at school often goes through a term with one or two nice dresses, quite undisturbed by the pointed rivalry of another girl who wears a different frock every other day, in her ambition to be called the "dressiest" girl in her

class. This is a foolish ambition in the young girl; it foreshadows the foolish vanity of the woman who courts notice by cheap ostentation at seaside hotels. If the girl at school learns among other things to exercise refined taste in dress, the woman of the future will not mistake the stare of curiosity for the gaze of admiration. The well-bred schoolgirl knows the difference; she is sensitive to the proprieties of time and place. She reserves her "pretty" clothes for home and for visiting; and she wears very little jewelry at any time, except the plainly useful things, or little souvenirs like her birthday ring or locket.

Attire of the Older Schoolgirl

DRESS FOR MEN AND BOYS

For morning dress the sack or cut-away coat, the trousers and the high vest are of one material—tweed, flannel, serge, etc.—in any shade light or dark (but not black). This suit, commonly called "the business suit," is worn until dark on days when no formal dress is required. So long as a man's "day" is strictly a business day he wears his business suit. When he leaves business to give attention to social affairs, he may still retain this suit if the events are very informal.

If much formality is to be observed, he dons "afternoon dress"; which is distinguished by the black frock coat worn with gray trousers and a white, or a satin, vest. This formal day-time dress is worn on the fashionable promenade, at church, at weddings, at afternoon teas and receptions, at garden parties, and any other social functions between noon and evening. It gives place to evening dress after sunset (or at the dinner hour).

The Business Suit and "Afternoon Dress"

The regulation evening dress is correct for all occasions after dark (though not obligatory except under very formal conditions). If the host is a plain man who does not wear evening dress at home, the guest who dines with him will not wear it; he simply retains his frock coat suit.

The Tuxedo suit is popular for the family dinner, or

any informal dinner with intimate friends. It is suitable for the stag dinner, and in general allowable at all times except when ladies in full dress are present, in which case men are particular to dress with all due formality in the conventional evening suit.

The Tuxedo is favored in summer, since it may be worn anywhere without an overcoat; whereas, if the dress suit proper is worn out of doors, the overcoat must accompany it, though it is only carried on the arm—a burdensome requirement in warm weather, yet strict propriety demands it. **The Tuxedo**

The tall youth under twenty-one wears the Tuxedo suit at dinner and in the evening. The "full dress" is not for him, until he attains his majority and formally enters society. Boys from fourteen to eighteen wear the dinner jacket. Younger boys wear Eton jackets and knickerbockers, with wide collars and black ties (when they are allowed to sit up for the evening).

In the details and accessories of dress—as, collars, fabrics stiff or soft, ties, etc.—fashion and fancy vary constantly. In order to keep posted a man consults a reliable tailor. The majority of men adhere more or less to styles that they have found most comfortable and becoming; while conforming in a reasonable degree to any marked change in fashions. Men of years and dignity ignore the whimsical novelties that the undergraduate finds attractive. There is no harm in Dick's wearing his "odd hat band"; but it would ill become Dick's father to wear it. **Details of Men's Dress**

Men's evening dress requires little description, the fashion thereof varying so slightly that only the keen critic of things sartorial can detect the season's changes in "lines." One material, black broadcloth, is used throughout (varied by the white vest at will). The "swallow-tail" coat and the low-cut vest are constant features; but the silk facings and braids, etc., are like the railroad time table, subject to change, though as a matter of fact

seldom changing. The tailor can tell you more about this than I can.

Mourning dress for men is not exacting. A man may wear all-black if he chooses; but the black band on the hat and black kid gloves worn for several months with formal dress is the usual custom in private life. The band of crêpe or bombazine on the left coat sleeve is more particularly a public symbol of respect, worn by members of lodges, fraternities, and the like.

DRESS FOR OUT-OF-DOOR SPORTS—FOR MEN AND WOMEN

Golf

The Red Jacket

In England, the red coat was the old golfing "uniform"; and in some English clubs now (though not in all) the players are required to wear the red jacket, as a danger signal to any persons who might be in line to be hit by a driven ball. While there is no hard and fast rule on the American links, the bright colored sweaters and jackets worn of choice by many players may serve the same cautionary purpose.

At the leading clubs in England and Scotland—notably at St. Andrew's—the Norfolk jacket and knickerbockers in stripes and plaids, with particolored stockings and a soft cap, distinguish the professional golfers from the amateur enthusiasts. The correct golf shoe is of pliable leather, with soles and heels well-studded with nails having heads the size of a small pea. This is the costume

A Golf Champion's Advice

worn by Harry Vardon, golf champion, whose advice to players is, to wear loose-fitting clothes, especially "with plenty of cloth under the arms"; yet, to wear braces rather than a belt, which is "too great a change," giving "an unaccustomed sense of freedom," and leaving the "shoulders too much beyond control." For the same reason he advises the wearing of the coat even on the warmest days, "to be sure of the best stroke." His advice to women golfers is, to wear similarly "easy-fit-

ting" clothes, and a small soft hat or Tam o' Shanter. Short skirts are of course required.

A player who is out for the championship will out-Vardon Vardon in his adherence to the regulation golf costume; young players affect the style, for the novelty; but in America the "tired business man" and the woman of leisure who play golf for pure recreation follow Vardon's advice only to the extent of choosing "easy-fitting clothes"; beyond this, they do as they please, wearing what they find to be convenient, comfortable, and becoming. As a rule, amateurs do not wear the nail-studded shoes, though some golfers consider them indispensable.

Loose-fitting Clothes a Necessity for Golf and Tennis

Tennis

For tennis—a warm weather game—women wear the short skirt of corduroy, cloth, or linen; and both men and women wear preferably the loose shirt waist or blouse that permits perfect command of the muscles of the arms and shoulders, and the heel-less or rubber-soled tennis shoe. Players go bareheaded, or wear hats with narrow brims that are not in the way of the swinging racket.

Croquet

This quiet, old-fashioned game, revived every now and then, requires no special costume; but short skirts are desirable for convenience, and damp-proof shoes if the game is not finished before the dew falls, as often happens. Just as gymnasium dress provides first of all for freedom of movement, so the dress for all games that call for more or less muscular activity must be proportionately "loose-fitting," a phrase that seems to be essentially descriptive of athletic costumes. Certainly, the clothing that is distinctly "snug-fitting" is a handicap even to the serene and leisurely croquet player. Avoiding this handicap, any pretty summer gown, or gay garden party frock, is in place on the croquet ground; and the picture hat is not "in the way" of the mallet stroke.

The Serene and Leisurely Croquet Player

THE ETHICS OF DRESS

When we say that certain strict formalities of dress are proper and correct, we mentally add, "when consistent with all the conditions." We may take evening dress, for example; as a rule, men like to dress for dinner; but it is not the everyday habit of the active man whose business day sometimes extends into the evening hours. When a lawyer is preparing an important brief he may keep his office lights on until midnight on many a day; his business suit certainly is not laid aside until that long day is over. Yet, there are probably two or more days in the week when he does dress for the six o'clock dinner that is to be followed by an evening of social relaxation; and occasionally he appears at a débutante tea or a garden party wearing the required frock coat. We make the same mental reservations when speaking of formal dress for women. The faithful home-maker's "busy day"—like her husband's—is often prolonged into the evening hours; and on such a day she may find herself at bedtime wearing the same dress that she wore at the home luncheon table. But, like her industrious husband, she has frequent days of release from business stress, when she finds time to conform to all the conventionalities. These men and women who are the prime factors of American society, appreciate their intermittent leisure more than they would if all days were alike devoted to fashionable observances.

Shall We Dress for Dinner?

It would be foolish to assume that all the workers—the very ones who make society possible—shall every day change costumes twice at least; but it is a demonstrated fact that people are the better for doing this whenever it is convenient. And particularly, it is wise to get into the habit of dressing carefully at the time of day when the family are most likely to be together; which is usually the dinner time and the evening hours that are devoted to entertaining and being entertained. It is not a formidable thing to dress for dinner; it is not an extrava-

Moral Effect of Dressing for Dinner

gant thing to do. The thrifty man finds it to be good economy to keep some "best clothes" always in readiness, and to wear his suits, etc., interchangeably. His wife can fashion pretty and inexpensive materials into a variety of dresses that are unpretentious but correct in style. Rich fabrics are desirable if one can afford them; if not, stuffs less costly are more appropriate, and may be equally pretty. A dainty little dress made of ten-cent lawn and five-cent lace may answer very well for a home dinner gown. The moral effect of the ten-cent frock is far better than that produced by the unattractive and perhaps none too neat second-best clothes that are passively "kept on" all day, with the idea, somewhere in the background of consciousness, that one cannot afford to be fashionable; and that "dressing up" at home is a custom to be followed only by people of wealth.

Inexpensive Dinner Dress

Really, it is the toiler who most needs the refreshing bath, the leisure hour, and the leisure-hour dress, to equalize his day. Oil and smoke cannot defile the man while he is intelligently working at his grimy job. It is only when—his day's work done—he sits down with grimy clothes and grimy skin, content to sleep in grime and to arise to another day's grimy routine, only then is he by his own consent degraded. The man whose soul soars above the grime flees the presumptuous sins of dirtiness and untidiness; with the instinctive prayer, "Let them not have dominion over me!" he plunges into the tub, and dresses for dinner, in such way and to such extent as his circumstances permit; emerging from the process a man—and a gentleman.

The Toiler's Grime

The bath room and its close adjunct, the laundry, are "first aids" to civilization. When they have fulfilled their purpose, it is possible to enjoy the rest of the house: the kitchen and its generous provisions, the dining-room and its hospitalities, the library and its varied helps to culture, the drawing-room and its social amenities. In our prosperous land there should be none so wretchedly

environed that refined habits of living are impossible to them; none so poor that clean clothes—yes, pretty clothes—are hopelessly beyond their means. Everyone should have a chance to obey the laws of propriety; and in ever-increasing measure to conform to the spirit—and as far as possible to the letter—of the conventional rules of good society. For, may not every thrifty American citizen be a candidate for membership in that honorable body, just as soon as he can present the credentials?

The "First Aids" to Civilization

As Bob Acres so genially remarks, "Dress does make a difference." In the palatial villa and in the tiny bungalow the same miracle is wrought daily by the agency of soap and water and attractive garments. The silken robe and the dimity frock equally typify the neatness, sweetness, and completeness, of things appropriate to times, places, and conditions; and "evening clothes," though of the simplest, are social civilizers. If you happen to hear any curt criticism of this "ten-cent lawn" suggestion, do not take it too seriously; the critic is probably giving more thought to the price mark than to the psychology of the question.

CHAPTER XIII

GIVING AND RECEIVING

PUBLIC charities are impersonal; the giver and the beneficiary seldom meet; therefore there can be no personal exchange of courtesies. Something might be said of the manner of contributing to public charities, of the contrast between the ostentation that is personal advertising, and the intelligent philanthropy that quietly carries out a well-ordered scheme of benevolence. We sense the difference, and we instinctively estimate the good breeding of the man by the way that he does these things. But, he is "impersonal"; and we need say no more about him except to express the hope that he may not lose the blessedness of giving, through any mistake in motives or manners.

Good Breeding and the Manner of Giving

A personal gift of charity is a delicate matter. It is a question whether the favor is absolutely one-sided. He who wrote "Thanks, thanks, evermore thanks—the exchequer of the poor," must have thought, or recognized the popular thought, that the balance to be struck was purely financial. "Thanks" may indeed be the only coin in the exchequer. But often when a wealthy benefactor has given largely, the recipient may show appreciation by a small gift that is within his means. For example, a man who was disabled by an accident and confined to his wheel chair, received at Christmas time a cheque that tided his dependent family over the winter. He had the use of his hands, and worked at small jobs of carpentry; so in odd moments he carved and constructed a beautiful little bird house. When the first migrant warblers appeared in the garden of his benefactress, he sent the little

A Cheque and a Bird House

bird house to her, with the hearty wish that it might induce some sweet singer to dwell near, and give summer-long happiness to the bird-loving lady. Was not that a return "within his means"? It meant as much to the rich woman as the cheque had meant to the needy man. Suppose that the cheque had been sent merely as "one of my charities," and in the arrogant or condescending way that emphasizes the great gulf between the rich and the poor; it might have been accepted from bitter necessity, and with cold thanks. Not so, in this case; the dear old lady was happy to offer the gift, sending it with a kind and cheering message to the unfortunate one to keep up his courage and hope for better times. The general impression conveyed was, that this transfer of cash was most reasonable, that money is a circulating medium, valued entirely for its power to secure something for somebody who needs it—for you, as well as for me. That was the spirit of the generous gift, and the bird house was the reply.

The Spirit of the Gift

Between members of the same social circle, the gift exchange is a corresponsive courtesy, but not necessarily a balancing of financial obligations. Since gifts thus exchanged are a compliment, not a benefaction, the quality most significant is the personal regard that they express, irrespective of the shopman's price. One who is returning the compliment should not feel that he must send an equally expensive present, if he cannot afford it. There are wide differences in bank accounts within the limits of the best society; a social equal may often find it expedient to adopt the bird house method. And nothing is more appreciated than the bit of clever handiwork; its cost, often surprisingly small, is never once questioned. That the gift is in keeping with the giver's circumstances adds dignity to beauty. Everybody in the circle knows the financial status of everybody else; and the covert contempt of society—or more broadly, the community—is visited upon anyone who is unwise enough

Gift Exchange Between Social Equals

to unbalance his private bank account in the effort to balance his social accounts. It is unethical, and therefore bad form, to spend more money in polite gift-making than one can, or ought, to afford. There is no reason why a generous friend who has the means should not give valuable presents to less wealthy friends, if the friendship is secure enough to stand the test—on both sides. Generally, it is more tactful to confine the money value of a complimentary gift to a figure reasonably within the reach of both parties.

Gifts One Cannot Afford

One should be as generous in receiving a favor as in conferring one. It is very rude to insist upon treating your friend to a red apple, and then later to decline to accept the orange that he offers. Some persons who do many little favors for others with the air of Lady Bountiful, have a curious habit of stiffly evading them when offered to themselves, a mistaken way of showing "independence," and an indirect way of casting reflection on the independence of the other party. This is impertinent, to say the least. It is bad manners to offer an ostensibly friendly favor if one does not stand ready gracefully to accept one. People who cherish this kind of pride should limit their gifts strictly to charities.

Accepting Gifts Generously

It is polite to accept a small gift when it is sincerely offered, even though the conventionalities are slightly disregarded. Some very kind-hearted people do not know all about the formalities of society. You can exhibit one of the finest marks of good breeding when you make a graceful exception without sacrificing any essential principle of good manners.

A gift is perfunctory when it is sent merely for the sake of conforming to an established custom. A gift is regarded as obligatory when it is intended as a return for a similar favor, or as a general acknowledgment of benefits received; or when it is based upon some relation of the parties that makes the gift seem desirable or necessary as a guarantee of good will.

A gift is spontaneous when it is the expression of a sincere impulse; not urged by any sense of obligation; not given because it is expected, but solely because a generous wish to give inspires the giver.

A gift is discreet when the relation of the giver and the recipient warrants it; when it is appropriately chosen for character, quality, and cost; and when it is presented at the time and place, and in the manner that accords with the proprieties.

The Indiscreet Gift

A gift is indiscreet—though innocent in itself—when the relation of the parties does not warrant the exchange of such favors; or when the giver is not sure that the friendly disposition is mutual; or when it could be in any way misunderstood by the recipient or misconstrued by the public. Discretion is the arbiter; and so, we find that conventional rules are rather strict in regard to the gift exchange.

Presenting Testimonials

When, by concerted action, testimonials are presented to some distinguished personage (as a loving cup, jeweled insignia, a purse of gold, etc.), it is customary for an able spokesman to make the address of presentation, on some formal occasion of meeting; and the honored recipient is expected to reply graciously in acceptance. Or, if such a gift is sent, a formal letter from the committee in charge, or the presentation address in the form of a document more or less elaborately executed, is sent with it. The order of these most imposing ceremonies is regulated by the spirit and customs of the organization concerned. The name of the recipient, the essential facts of the presentation, and sometimes also the names of the donors are engraved on gifts that admit of such inscription. (Personal gifts of like character are similarly, but less conspicuously, engraved.)

In these cases a gift may be perfunctory, obligatory, spontaneous, and discreet—all in one—according to the prevailing attitude of mind. Possibly, any private gift might meet all of these conditions; and when it does,

it certainly has complete and satisfactory warrant. Usually, the personal gift need not be scrutinized beyond the point of determining that it is sincere and discreet, let the other conditions be as they may.

The conventional and obligatory gift is sent with almost impersonal formality. If it is a wedding present, or a birthday gift, or a floral offering, it is sent to the residence of the recipient shortly before the event to which it relates; the personal card of the sender is attached, without other message. If this same offering happens to be spontaneous to a degree, it is proper to add a written message; but preferably the card alone is sent with the gift, the personal message being conveyed by private letter.

The Conventional and Obligatory Gift

In the family circle the gift exchange is governed by no outside dictation. It is too near and too sympathetic to be conventional; and yet, it may be conducted with the most deferential formality—to all appearances. The Christmas or birthday gift means more when it is daintily wrapped up, and politely presented; and originality may inspire an appropriate epigram or verse that adds to the gayety of the holiday or anniversary. Even a homely gift, useful rather than ornamental, may be presented gracefully when we remember that utility has a beauty of its own. When means are limited, it is entirely proper as well as sensible to offer gifts of a practical character. Nothing useful is too commonplace to have dignified significance if thoughtfully considered.

The Homely Gift in the Family Circle

An instance of this comes to mind: A family of brothers and sisters put their Christmas money into one sum to buy as a present for Mother—what do you suppose? Something that she had long coveted—a fine, up-to-date gas range. One of the daughters who was a merry maker of jingles wrote some really beautiful verses for the occasion, in which reference was made to the annual home feasts, the Thanksgiving turkey and the Christmas pudding, and the rest of the good things that would be

evolved with this range as the base of operations. This grandiloquent apotheosis of the gas range was humorous, naturally; but, as always in legitimate humor, there was a touch of pathos in the lines conveying the impression that stronger than the attraction of the feast, was the pull of the heart-strings that brought them all together for the joyous home holiday. This happy dedication added immeasurably to the value of the gift, in the mother's estimation; and her recollection of the manner of the offering will outlast the gift itself. At home more than elsewhere these small things count. Associations are like orchids; the brightest and rarest sometimes attach themselves and grow in the most unlikely places. So, to commonplace gifts often cling picturesque memories.

Commonplace Gifts May Evoke Picturesque Memories

Elderly people have the latitude of their own discretion in giving presents to young people. Especially, a godfather, a godmother, or a guardian, has almost parental privilege. Women and girls exchange gifts without other restraint than that which their own good sense imposes. Men, also, do as they please about exchanging gifts (they are either very formal or very off-hand about it).

A man is not at liberty to offer gifts of much financial value to any woman who is not related to him. Flowers and candy—evanescent emblems of a possibly evanescent regard—are always allowable; if the interest wanes as the roses fade, no undesired mementoes remain. A book may perhaps be ventured as a symbol of a more assured friendship; or, a year's subscription to a favorite magazine; but nothing that represents any marked money outlay is proper.

Gifts from a Man to a Woman

A man may give some other man a complimentary gift for his wife. Business men often exchange these generous or politic attentions at Christmas time, though possibly neither is socially acquainted with the family of the other. It is really a business courtesy between the two men, and the wife incidentally gets the benefit of it. What-

ever word of appreciation she speaks is reported by her husband; the lady herself has no direct responsibility in acknowledging the gift.

A young girl gives presents to the men who are related to her by family ties; to her guardian, or her godfather; and, if she likes, to any venerable gentleman who is a well-beloved friend of the family. In general, she does not offer gifts to men. If she impulsively wishes to send flowers to a sick man, she may do so, if her mother's card as well as her own accompanies the offering.

Gifts from a Woman to a Man

A matron, or a spinster of no longer uncertain age, may use her own discretion about making exceptions to the rule; remembering that gentlemen do not expect to receive presents from ladies. The prime gift that any woman may offer is her hospitality. By including a man in her visiting list she makes sufficient return for the bouquets and the bonbons; or, rather, in a way these are her recompense. When a bachelor has been entertained, it is quite proper that he should send flowers to his hostess, especially if he is frequently invited to dine. (The married man has no such responsibility; his wife takes care of the complimentary exchange, in entertaining.)

Gifts of Engaged Couples

Engaged couples are not definitely restricted in the matter of exchanging gifts, this being considered to be their own affair. However, it is thought to be more discreet to give nothing of intrinsic value that could not be returned in good order in case the engagement were reconsidered. This rules out any and all articles of wearing apparel (as furs, for example). The conservative prohibition is, no expensive presents whatever, except the engagement ring, until the groom's gift to the bride is bestowed; when he may make an offering as beautiful and as valuable as taste suggests and means permit. To observe this rule is to be on the safe side; if all goes well, nothing is lost; if all does not go well, there is that much less to regret.

Gifts to housemaids (or to acquaintances who are in

rather straitened circumstances, though not objects of charity), may be of a practical character, if such articles seem likely to be most acceptable. This is a nice point to weigh. A well-paid servant who thriftily manages her wages may be able to furnish her own gingham aprons; she may be much better pleased with a holiday gift of some pretty "accessory" that she would not have thought it possible or prudent to buy for herself. Yet, if you have reason to believe that practical Katie would rather have the gingham, by all means respect her choice; and let it be of good quality, and offer it genially. Some well-to-do women make it a point never to give to a servant any "present" that they would not consider "good enough" to use themselves, if they required it. The maid, understanding this, accepts the gift heartily, and with no humbling sense of being treated with condescension.

Gifts to Servants

When, just before Christmas, we read the advertisements of retail merchants, or mingle with the shopping throngs, we are struck with the fact that the gift is at this season the life of trade. Everybody seems to be either selling or buying something to give away. People who are ordinarily wary of spending their money act for the time as though their one object in life were to effect with their neighbors a mutual exchange of their earthly possessions. Watching the currents swirling through the aisles of the department store, we ask ourselves: Has the gift really become such an essential medium of social expression, or is this phenomenal activity merely the fashion of the times?

Gift Exchange at Christmas

It often seems wiser to conform to a conventional custom than to challenge criticisms that cannot be met by explanations. It is less trouble to speak the universal language than to sound the uncertain note of innovation. So, people have gone on exchanging perfunctory gifts while secretly protesting against the burden of it. The tyranny of the custom is illustrated in the volume of the Christmas gift exchange, so largely perfunctory or ob-

ligatory. The illogical, almost morbid, development of the holiday custom has led some reformers to exploit "The Society for the Prevention of Useless Giving"; their suggestion being, that gifts shall be given to children and to needy persons; but that complimentary gifts shall be exchanged only when personal friendship and affection prompt; and that, in all these cases, common sense shall prevent extravagance and waste. Ideally, this would bring the gift exchange to its normal basis.

The Sensible Wedding Present

While the radical reform moves slowly, there is a trend that way; it is no longer imperative to send showy wedding presents or floral offerings (though many still prefer to do this). Small gifts of dainty quality and moderate cost are as suitable as the expensive silver that was once the regulation wedding present. If no gift is sent, no comment is made by well-mannered people; it may be a welcome omission on both sides; people are not only weary of offering, but sensitive about accepting, merely formal presents. The personal note of felicitation, elegantly indited, is just as welcome as the costly gift, to the appreciative bride. The artistic Christmas or Easter card, with or without a personal message, adequately conveys the holiday (or holy-day) greetings. The time may come when any gift will seem intrusive unless the spiritual significance is great enough to eclipse the material value.

Making Giving Spontaneous

Even though we continue to give formal presents rather than to ignore a custom or disappoint evident expectations, we need not be merely perfunctory about it. We may do these things because our own judgment approves of them as being substantial proofs of the proper social disposition. We may say: I intend to give this present; but before I give it, I shall compel myself to wish to give it. As we look at the altruistic possibilities of the act, genuine emotion awakes; and the offering that at first was obligatory may become in the best sense spontaneous. If, in many cases, the gift fails to become a

gladsome thing—with all our effort so to regard it, it is a sign that there is something wrong with our idea of our obligation. Perhaps after all we are only slaves to custom! Let each one think of this, and decide for himself. We wish to be gracious, cheerful givers. Let us look then to the spirit which governs all our acts. If we are consistently actuated by friendliness and good will, the spontaneity of our gift-giving will take care of itself.

Intangible Gifts

Whichever way you settle the question of giving or withholding conventional presents, remember that there are certain intangible gifts that are always in order. Your cordial word, your gentle tone, your sympathetic attentiveness, your tranquil demeanor even—all these are gifts "within your means." Bestow them wisely and generously; and in recompense accept the secret blessing which will surely be yours.

CHAPTER XIV

BEHAVIOR IN PUBLIC

GOOD behavior is of uniform quality; a gentleman is everywhere a gentleman; but we recognize the special need of guarded behavior when we are with strangers. And who are the "strangers"? They are merely that portion of humanity with whom we do not happen to be acquainted. They are the dearest friends of somebody else, but they have not the good fortune to know who we are! How thoughtlessly some of them behave in our presence, seeming to think that manners are superfluous when nobody who knows them is looking on—not a very safe assumption in this little world. Some observer may know about them well enough to report to others who know them better. As a sage old man once remarked, "There is always someone to tell."

The Stranger

In his own social circle a man is known—somewhat, and so he is not likely to be seriously misinterpreted when a thoughtless word or act is out of character. But the general public knows nothing of the man except what can be inferred from his behavior at the moment. First impressions often make or mar his reputation. When with friends, we are conscious of giving and receiving strong impressions. Desiring to please and to be pleased, we exert ourselves to be agreeable. When we are in a public crowd, unknowing and unknown, many of us lapse into a state of semi-unconsciousness—socially; we forget that we are surrounded by people who may be more alertly observant of us than we think. We would not allow that querulous frown to disfigure our forehead, or that nervous compression of our lips to destroy the "Cupid's

Forgetting Ourselves in a Crowd

bow," if we were chatting with our admiring friends, the friends who, we have reason to believe, find us so suave and graceful. The stranger who dodges our unyielding elbow at the notion counter may be wondering, "What awkward, fidgety person can this be?" We are unaware that we are awkward and fidgety; we are only very much in earnest about doing our own errands, and exhibiting our laudable energy in a way that is not pleasing. Since Robbie Burns first said it, how many thousands have echoed it:

As Others See Us

> "O wad some power the giftie gie us,
> To see oursel's as ithers see us."

Now and then we do discover and try to eliminate the blunders and foolish notions that misrepresent our better selves. Self-consciousness—in the usual sense—is a weak betrayal of vanity. Yet, it is not vanity that makes you look into the mirror while you tie your four-in-hand; you cannot see under your own chin, and you owe it to the public to put your collar on straight. Do not hesitate to face your own reflected image and study its lines. It may be necessary to be critically self-conscious, long enough to see and correct your unconscious faults. Have you ever seen the public speaker who has only one gesture, and that one so inappropriate at times that it spoils the effect of his excellent speech? He does not know this; he should practice before a mirror. Said one woman, gossiping about another whom she had seen on the train: "She seemed to be worried, for she bit her nails all the way to New York." Here was another instance of "unconsciousness." An imitative girl copied the supposedly aristocratic facial expression of a noted society woman, affecting a difficult and peculiar combination of scornful frown and elevated eyebrow. Said one critic who watched her: "She doesn't look at all as she thinks she does, or she wouldn't do it!" Here was another call for the aid of the looking-glass, which may be used for these purposes

Studying Our Defects in a Mirror

without incurring any danger of developing vanity. We, students of our own defects, are more likely to agree with Shakespeare's Henry the Fifth, who never looked in the glass for love of anything he saw there.

Have you, John and Mary, any unconscious tricks or mannerisms that you might discard with a little self-conscious control? And while you are about it, practice—not pose, but repose. Wherever you are, at home or abroad, your unruffled brow, your unaffected bearing, are quite as expressive as your graceful activity. Your repose will command the passive approval of the public; it is the thing that you actually do, or fail to do, that arouses active criticism. To make a good impression on the public is to give to all observers a happy, optimistic view of human nature; to behave in a way that shocks the stranger's sense of propriety is to awaken his cynical doubts, subtracting a certain percentage from his faith in his fellowmen.

Pose and Repose

It is inspiring to mingle with a cheerful, orderly throng of people; it is dispiriting to be in the midst of a rude crowd, elbowing and pushing. Everybody belongs to one class or the other. When you return from any of your outings you may be sure that you have left the throng either more buoyant or more downcast; it is the subtle effect of your demeanor. It may not be possible to measure this effect or to place individual responsibility. A single drop of indigo in a glass of clear water does not change the tinge perceptibly, but it is there; and if many drops are added the blueness becomes unmistakable. Suppose you were to start out some day determined to see how many strangers you could make uncomfortable just by being unpleasant yourself. You could be exacting and irritable with the salesgirl and wear out her patience; you could frown at the school children and banish the smiles from their wondering faces; you could invoke a dozen protesting scowls by pushing ahead of others in line for the stamp window; you could look hostile rebuke at

Indigo or Sunshine

the embarrassed mother whose baby carriage was not immediately moved out of your path. There are innumerable things that you could do to make yourself thoroughly disagreeable—you could turn the clear water very blue. Or, you could set it to sparkling to its pure crystal depths by throwing a dozen beams of sunshine upon it, if you chose the opposite line of behavior—as of course you would! And you would come home iridescent yourself.

Value to Ourselves of Being Polite

We are well aware that we must be polite to others; always the prepositional phrase follows in our thoughts. Why not leave it off, or change it, and just consider the value to ourselves of being polite? The subjective result of the constant, consistent habit of behaving well is worth all that it costs to the subject. I could imagine a hermit behaving politely—just as any refined person dresses, eats, drinks, and moves about in a refined way when entirely alone. If one is intrinsically polite he will be polite to others; if he is not intrinsically polite his behavior in public—or in a hermitage—will surely betray his deficiency.

This is the end of the lecture. I hope that John and Mary will extend the discussion, in their own thoughts, while we proceed to note various precise things that we must do by way of proving our regard for the proprieties when "the eyes of Delaware are on us."

GREETINGS IN PUBLIC

Meeting Friends on the Street

When walking along the street the highly perceptive man sees everybody within the distance of a block. If this far-seeing observer is a gentleman, he is quite sure to be scrupulously careful to exchange greetings with his friends. He takes pride in never forgetting a face, and never overlooking anyone who is entitled to his bow of recognition. He may even be a little over-ostentatious in his attentions, though this is a venial fault compared with ungracious neglect of the proper civilities. The introspective man sees nobody—unless he is halted by an

amused friend who knows him to be a dreamer innocently nonobservant, and not a snob intentionally cutting his acquaintances.

Between these two extremes is the average man who, thinking primarily of his own affairs, is mindful also of his surroundings. He does not gaze at strangers; but if an acquaintance is approaching and within bowing distance, he is alert to the fact in time to greet his friend with polite ease, not with the startled abruptness of sudden impact.

The Bow

The slow bending of the head distinguishes the bow from the quick nod, in a greeting in public. The deeper bow of deference belongs to indoor greetings; though frock-coated and cane-swinging gentlemen sometimes exhibit the sweeping bow on the Sunday afternoon promenade. **The Bow and the Nod**

The bow of recognition on the street or promenade should be made when the two are not less than six feet distant from each other; so that one need not be obliged to throw the return bow over the shoulder. The exchange should be completed before they pass each other.

In America a lady bows first to a man; in Europe the reverse is the rule. Among friends either may bow first, and usually the greeting is simultaneous.

A man always returns a bow of recognition, even though he is not at the moment sure who is saluting him. If in doubt, his dignified manner discourages any possible intrusiveness.

When anyone (either a man or a woman) meets two or more acquaintances walking together in a close group, one recognizes both or all at once not by making two or more bows, but by one bow accompanied by a sweeping look that includes both or all the persons greeted. There is not time when thus passing to repeat the salute, and hasty bobbing of the head is fussy and ungraceful. (In the drawing-room, on the contrary, one bows with delib- **Saluting a Group**

erate formality to each one separately; the inclusive nod would be very disrespectful indoors, however informal the occasion.)

General Rules as to Bowing

At a reception or in any public assemblage, if a man comes to chat with a lady who is with another gentleman, he must bow to this gentleman first, before he presumes to engage the lady's attention. He thus politely suggests, "By your leave." His manner will show whether or not the two men are acquainted; the lady will thus know whether to introduce them casually.

Without attempting to cite every instance, we may apply these general rules:

A lady bows to all her acquaintances, men and women, whom she cares to recognize upon meeting.

A man always bows in response to a woman's bow of recognition, and if seated, he will rise.

A man may bow or nod briefly to another man; but when they are introduced he will rise and bow with some formality.

A man bows deferentially to any other man whom he particularly desires to honor; and if bowed to thus by another man he returns the salute respectfully.

The Hat

A man lifts his hat:

When bowing to a lady who has recognized him.

When he is indoors where ladies are present.

In passenger elevators, when ladies enter. (The hat may be held in the hand until they leave, unless lack of space makes this inconvenient.)

When greeting a clergyman, or any venerable man.

When saluting the President, or other distinguished personage.

When he meets his own father, mother or sister.

When offering a public courtesy to a lady (whether an acquaintance or a stranger); as, a seat in the street car. (In this case, if a gentleman is with

the lady, he will lift his hat to the man who has offered the courtesy; also, he will not take the next seat vacated without first offering it to the polite stranger.)

To take leave, after having paused for a brief chat with ladies.

When a lady with whom he is walking bows to some acquaintance of her own (whether known to the gentleman or not).

When recognizing another man who is walking with a lady. (These two men if no lady were present would merely bow or nod.)

When walking with another man who bows to a lady with whom the first-mentioned man is not acquainted. (The unacquainted man, while lifting his hat, does not bow.)

I would like to add, for Young America: When passing within close range or under the folds of the American Flag (unless the Boy Scout gives the military salute instead).

Disposal of the Hat When Calling

While speaking of the hat we may note the indoor rule: When making a brief formal call a man carries his hat into the reception room, either keeping it in his hand or setting it on the floor beside his chair. Or, if he prefers upon entering to put it on the hat-rack or the table in the hall and take it again as he goes out, well and good. His hat being one of his personal adjuncts he manages it to suit himself. Only, he must not play with the hat, drumming on the stiff crown à la tambourine or bouncing the elastic brim on his knee. He must hold it still, or set it down. His cane and gloves are also to be unobtrusively cared for.

The Handshake

A host or hostess usually shakes hands when welcoming a guest. If the same persons meet elsewhere they may merely bow to one another; cordial friends usually shake hands wherever they meet.

When two men are introduced they shake hands. Women shake hands or not as they please.

The manner in which the hand is offered shows the degree of cordiality. The grasp should be firm but gentle, and promptly relinquished. The forearm should not be raised above the horizontal line; the affectation of the high handshake has had its day.

The Degree of Cordiality

If one meets a mother and daughter, or a young girl and her chaperon, one shakes hands with the elder woman first.

GENERAL RULES FOR CONDUCT ON A PUBLIC THOROUGHFARE

On the promenade in the daytime couples do not walk arm-in-arm, unless the feebleness of one requires the sustaining of the stronger arm. When walking in the evening, or through a surging crowd, a man may offer his arm to a lady as a chivalrous protection.

The arm is offered when a gentleman is taking a lady out to dinner with formality. The only other conspicuous formality of offering the arm is when the ushers at a wedding conduct the women guests to their seats.

When to Offer the Arm

When two women meet and stop to talk, they step aside from the main throng. They speak quietly and make their conference brief, avoiding the discussion of personal or family matters in such a public place.

If a gentleman meets a lady of his acquaintance he does not expect her to stand still to talk to him, beyond a momentary pause for exchange of complimentary greetings. If he wishes to continue the conversation he may ask permission to join her, walking with her for a block or so—not too far—and leaving her at a corner, with the bow and the lifted hat.

When a man is walking with a lady he takes the side next to the curb. If the turning of corners calls for a change of sides, the lady pursues her uninterrupted way; it is the man's duty to follow, passing around to the other side and gliding into place and step with no apparent

effort. The public promenade is as severe a test of agile grace as is the dance itself.

A gentleman never walks between two ladies; always he keeps to the curb side.

If a man casually meets a lady on the street car he does not pay her fare. He does not accompany the lady—even if she is on the way to church—without definitely asking permission.

A gentleman does not look after or stare at ladies who are passing by. Staring is a conspicuous way to show ill-bred curiosity.

A gentleman should not use tobacco in the presence of ladies, and always should consider whether it is right to indulge in a habit which is offensive to so many. It is not infrequent that ladies give their consent and tolerate smoking in their presence while feeling the displeasure they do not express.

Using Tobacco in the Presence of Ladies

The Impersonal Encounter

When a man is out on business he may happen to meet friends; but greetings are not prolonged unless for some unusual reason. Acquaintances merely bow or nod as they pass. We do not demand sociability of a business man during bank hours.

At the post office, in railway stations, in shops, at the bank and in public libraries, etc., the corridors and waiting rooms are—like the sidewalks—thoroughfares; the passer-by, intent upon his mission, pays no attention to the people around him beyond taking care to avoid a collision. Without encroaching upon the rights of others he promptly secures his own rights in an orderly way, and thus expeditiously transacts his business and departs.

Minding One's Business and Impeding Nobody

For driving or motoring the rules of the road are fixed by law. The orderly citizen obeys the law, and more. He keeps not only within the "speed limit," but also well within the limit of safety for himself and all others on the road. Recklessness is a phase of ill-manners that

invites its own punishment. If the enthusiastic motorist is a gentleman he is both cautious and considerate.

In hotels and restaurants, in public parks, on trolley cars, excursion trains, or in any public conveyance for daily business travel, the impersonal demeanor prevails. As a rule it is sufficient that one minds his own business and impedes no one else. Should accidents occur calling for personal help or sympathetic action, the ones quickest to the rescue will probably be the ones who are habitually most dignified and reserved in bearing.

In Hotels, Parks and on Trains

In the daily encounter of people unacquainted may be included dealings with the salesman, the teller, the ticket agent and the postal clerk. While transacting routine business in the impersonal way one may witness the extremes of politeness and rudeness on the part of the general public. With an occasional shocking exception, a fine standard of good manners is maintained by the higher class of employees. Some of the most charmingly polite young men are tellers in the national banks, and ticket agents in the city offices of the great railroads. It is a positive satisfaction to cash a draft, or to buy a ticket from San Francisco to New York from these gracious youths. We do not scruple to give them much trouble to telegraph ahead to secure every possible concession for us; it is such a pleasure to see how beautifully they do it. True, it is their business to do these things precisely that way; but the manner is after all their own, and to their credit. It illustrates the combination of business enterprise and personal urbanity, which is becoming more and more necessary to the practical success of all great business projects. When this combination exists throughout the system, from the superintendent's office down to the humblest road-hand's shack, we shall see—let us say —the millennium of popular good manners. If this "good time" is on the way, you, boys and girls of to-day, are the ones who must hasten its coming.

Polite Officials

In public libraries, museums, and art galleries, first of

all obey the rules, whatever they happen to be. Further, be personally polite in detail. Do not crowd upon strangers. Wait your turn to examine a case of curios, or a shelf in the reading room. When going through a picture gallery do not walk in front of people who may be halting to study a certain picture. Also, do not too long monopolize the seat in front of the masterpiece of the collection, unless you seize the opportunity at a quiet hour when few others are there.

A Word to the Picture-loving Public

THE BUSINESS MANNER

In business, how does the conventional code apply? The society code does not apply, at all; but there is as much courtesy and reserve in the business manner as in the society manner; or, there should be.

In the office or the shop the business of the hour is absorbing the attention of all the workers; they are there for that purpose, solely. Each fills his own niche, and none is supposed to encroach upon another. They casually encounter, sometimes co-operate; but never clash. Incidentally, they exchange the polite "Good-morning" or "Good-night" or other brief civilities that take no time, so to speak. The omission of deliberate formality is not informality; rather, it is a different kind of formality. It is like the ellipsis in the phrasing of a telegram, perfectly allowable to save time, words and dollars. The brief speech of the office is accepted by all as the telegram method of rushing business. Only the sensitive novice feels hurt when the manager utters a crisp "yes" or "no," without looking up from his desk pad. If the buzzer calls the experienced stenographer, she goes promptly. Mr. Manager does not rise and place a chair for her, as at an afternoon tea; the chair is usually there already. He may say "Please" or "Thank you," for that is the breath of the moment and the habit of the man. When her notes are taken Miss Stenographer leaves without ceremony, though all the while pleasantly conscious

Brief Civilities of the Business Office

that she is working with and for a polite man; as he also is subconsciously aware that this mannerly and efficient young person is furthering his business success by her good sense and celerity. Once in a while they might express this mutual appreciation; but often it is tacitly understood, without discussion.

Just as the brief impersonal word of the office would be singularly unsocial at home, so the complimentary chat of the tea-table would be most inappropriate in business hours. The bookkeeper, the shipping clerk, and the errand boy, may commune in monosyllables only; and yet every tone and inflection, every movement of head or hand, may express mutual consideration all day long. It is just as easy to be calm and kindly as it is to be nervous and irascible; rather, it is far easier, and decidedly more profitable. In the well-ordered class-room at school, where you received your earliest business training, you recall that the work was satisfactorily done only when "strictly business" was the motto during study hour.

The Motto "Strictly Business"

While a business discussion is not a social interchange, the manner of even the most argumentative conference need not show a departure from the standards of personal politeness. Diametrical oppositions of judgment may be stated with finality, in words few but to the point, while (notwithstanding the intensity of his feeling) the speaker remains self-possessed and civil. When it comes to criticism and rebuke, or other sharp conflict, commend me to the man who wields a Damascus blade rather than to him who swings the battle-ax. The man who keeps his temper always has the best of the argument; the man who descends to personal rudeness drags his cause down with him.

The Business Discussion and Personal Politeness

Once in a while you will notice some man who seems to think that in order to drive his business he must needs be curt or sharp or exacting with all who are associated with him, as though he feared that gentleness would be interpreted as weakness. Yet, who does not know that

the hardest, densest wood or metal takes the finest polish? Witness, the almost velvet smoothness of ivory or ebony or steel; contrast them with the coarse-fibred plank that is hopelessly rough and splintery. The ablest business man, it is safe to say, is capable of the finest self-restraint, even under great provocation; and in his office the code of good manners rules—not the society code, but the business code. It is a fine thing when the code remains unbroken by the tension of a strenuous day. There would be fewer cases of nervous prostration if everyone would resolve to manifest perfect good manners everywhere, in business hours or in leisure moments; remembering that (to vary the old saying) for different times there are different manners of revealing the same spirit.

Observing the Business Code of Good Manners

The outsider may need to be reminded of certain proprieties. Understanding the system of a business establishment, visitors should not needlessly intrude upon a man during his office hours, either by coming there or by telephoning. If a genial business man—not too much crowded with work—likes to have his friends drop in for a chat, that is his own affair. But as a rule men do not like to be interrupted in that way. Certainly, employees are not justified in entertaining visitors while the work that they are paid to do is at a standstill. An occasional "call" is pardonable; but the habit is not excusable.

The Intrusion of Visitors

One business man tacked a placard above his desk, bearing these words:

> "If you have any business,
> State your business;
> Then go about your business—
> LEAVING ME FREE
> To attend to *my* business."

This gentle admonition kept his office visitor-free. Another man, who took a more humorous view of the matter, framed this pleasantly ironic appeal and hung it on the

wall up over his desk: "Don't go! What's your hurry?" This, too, cleared the office. Still another man chose a legend that harmonized with his manner—a sardonic burlesque of unselfish consideration for you, and you alone; it was simply the five words: "Well—I won't detain you." Who could linger after such a kindly release?

Social Visiting in Office Hours

But, what of the many who subdue impatience, and greet and entertain their callers without betraying annoyance? What of the army of others who unhesitatingly show their displeasure? That some business men should have felt obliged to placard their protests indicates that social visiting during office hours (except by mutual wish and understanding) is considered a breach of the business code of good manners.

This, of course, places no restrictions upon calls made for legitimate business purposes.

TELEPHONE MANNERS

The telephone book gives precise directions how to handle the mechanism, how to call "Central," to give the number to be connected, etc. The general rule of telephone propriety is, Follow the instructions given.

Using Both Ears in Telephoning

Telephones are mounted and wired in such a way that it seems almost inevitable that the receiver will be held to the left ear. If one uses the telephone very frequently it would seem desirable to listen with the right ear part of the time; the insulated cord is long enough to allow this, if one takes the trouble to change sides. It may be no disadvantage to be left-handed; but it might be a serious detriment to be left-eared.

The telephonic "Hello" is not a greeting. It is the technical word of call, indicating that the speaker is at the receiver, ready for communication. The utterance is mechanical and nonexpressive. It reveals neither friend nor foe. The person calling will add, "This is Mr. B—" (his own name). Having mutually established identity, the greeting follows; one will say, "Good-morning, Mr.

A—," before proceeding to the personal or social message. The business man may omit this formality when messages are impersonal, though the polite man will preface an order or a request with "Please."

The model message by telephone has a verbal style of its own. It has neither the elliptical brevity of the telegram nor the amplification of the conversation. It is more like (while still unlike) the written note, in which precise but fluent phraseology is used. Talking over the telephone is a good drill for extemporaneous speech. One must learn to say what he means without having to repeat, modify, or explain every other sentence. When careless talkers begin to use the telephone they become sensible of their own awkward circumlocutions.

The Model Message by Telephone

If there is a specific message to be sent, decide exactly what it is that you wish to say after the greeting. Arrange the order of your thought and choose your words; at least, start with a good introductory sentence, trusting that if thought is clear and consecutive the expression of it will be correct. Having delivered your message, say goodbye courteously, and ring off promptly, but not brusquely. When called by another your replies cannot be forecast; but a habit of keeping to the point in your own messages enables you to answer those of others with precision and brevity. Practice develops ease and accuracy.

The telephone is used socially: For sending messages that formerly required a written note or a personal call; for sending informal invitations; as a substitute for informal calls and visits; and to some extent for sending formal invitations.

Use of the Telephone Socially

When formal invitations are sent, the phrasing, though conversational (that is to say, in the second person), should be dignified; and particularly (just as in a formal written invitation), the message should be confined to the subject; no other matters should be mentioned.

One objection to the telephone invitation is, that it

seems to demand an instant "yes" or "no," allowing no time for deliberation or for consulting others who may be included in the invitation. It is awkward to receive a sudden challenge and to be obliged to parley over it. If the one invited appears to hesitate about the reply, it is proper for the one who is inviting to add at once, "Please telephone me by to-morrow (or, by such a date) whether we may have the pleasure of your company," etc. This gives at least twenty-four hours' time for the invited guest to correlate her social engagements; and the ultimate reply is received as promptly as it would be if written notes were exchanged.

The Telephone "Call" and the Personal Call

When the telephone "call" takes the place of the personal call, the chat—usually a friendly exchange of inquiries and information—should occupy no more time than would be given to the real call; perhaps less, as a rule. The long visit over the 'phone is seldom desirable, and it may be a serious inconvenience to one party or the other. In these long informal talks there is likely to be needless—perhaps indiscreet—discussion of personal themes.

The terse talker is not so often bothered with long-drawn-out communications by telephone as is the easy-going talker, whose own manner encourages the voluble gossip. Without being rude or inhospitable one can be too busy for idle prattle, though sympathetically ready to listen to anything worth hearing. Not that the message must always be so very important in itself; in leisure moments we call up a friend just because we long for a little cheerful companionship when we are lonely or depressed; or, someone calls us, for no better reason; and both are more light-hearted for the impromptu "meeting." We can be patient—even genial—with the chatterbox who interrupts us when we are busy, knowing that her "call" is kindly meant. Though pressed for time, we must not willingly be so ungracious "over the 'phone" that the social world will learn to let us alone.

Do Not Be Ungracious "Over the 'Phone"

Those who make use of the public telephone booths should be brief and businesslike. Such facilities are offered for the accommodation of the public; they are not to be regarded as public recreations. Some years ago when free telephones were on the counters in every city drug store, they were used almost constantly by boys and girls (and even older persons) whose silly pointless talk amused or bored the chance hearer. When the "nickel 'phone" was substituted this frivolous use of the public wire suddenly ceased. Does not this suggest that a conversation that is not worth five cents is not worth five minutes?

Use of Public Telephone Booths

When telephoning to a private house, avoid calling at mealtime, if the hours are known. If you happen to do this, not knowing, apologize; deliver your urgent message in thirty seconds, and defer your long chat until "the more convenient season."

When there is serious sickness in a house one does not telephone inquiries. The telephone is probably ringing—from necessity—as often as it can be answered or endured, if indeed it is not silenced altogether. Besides disturbing the patient with its strident trill, the frequent ringing and the fragmentary talk overheard in answer make him acutely aware of the anxiety felt by his friends. Instead, one calls in person to inquire, to leave a card, a hopeful message, a bunch of roses; for these come "without observation." At least, the remote door-bell is less aggressive than the telephone ring in the hall.

Telephoning Inquiries for the Sick

Since no one can escape answering (not knowing who may be calling), one must not telephone to busy people needlessly, unless it is understood that such calls are mutually welcome.

When, attempting to call "Central" on a party line, one finds "the line is busy," the proper thing to do is, to hang up the receiver at once. To "listen in on the wire" to the conversation of other parties is the weakness of the ill-bred eavesdropper; usually, a gossip whose

eagerness to tell what has been heard is awkwardly self-revealing. Perhaps, on the other hand, it is good policy not to air too many personal or family secrets when talking over a party line.

"Listening in on the Wire"

When, talking to a friend on the party wire, one becomes aware that a third party is listening, it is proper to say, "The line is busy," or, "Please hang up your receiver." This is usually enough; and it is not often necessary to say more explicitly (as exasperated people do), "Will you please get off the wire?" Such asperity is a hint that a report to "Central" may follow, if the request is not heeded. Probably, most of the third-party intrusion is accidental, and not persistent; it is likely to happen at any time on party lines, and no one should hastily lose temper over it.

Using a Neighbor's 'Phone

One hesitates to offer the nickel for the occasional use of the telephone in the private house. It is proper to do so, however, in a businesslike way; for many thrifty people do accept the nickel, and even encourage the neighbors to use the telephone, since the stray nickels help to pay the cost of maintenance. If the coin is positively declined it may be because the subscriber is too "neighborly" to accept it; or it may be his indirect way of discouraging further impositions. Possibly his own family are using their telephone to the full limit of calls allowed. When not sure which motive prevails, one will not care to ask the favor except in real emergencies (when even a total stranger may ask it with propriety). If a long-distance call is sent over a friend's telephone, the extra toll is of course paid by the sender. Finally, if a public telephone is within reach, one prefers not to trespass on the private wire.

This wonderful wire, indispensable in the business world, is also, when legitimately employed, a most useful and delightful medium of social communication. We never cease to marvel at the miracle: the living, breathing voice so near while yet so far!

MANNERS WHEN TRAVELING

When traveling in the day coach one person is entitled to only one-half of the car seat. He should keep valises and packages within his own space when the other half of the seat is occupied. The large suit-case that nearly fills the foot space is an imposition on one's seat mate; and when it is necessary to have it there for a half-hour or so the owner apologizes, and the obliging fellow-traveler makes the best of it temporarily, remembering that he may need to ask the same forbearance on some hurried trip of his own. As a rule cumbrous suit-cases should be checked; the coach is for passengers, not for baggage.

The Cumbrous Suit-case

Beyond the few words that these adjustments call for, travelers on the short journey rarely enter into conversation. It is a safe rule for young people to have nothing to say to strangers, and not to watch them, or in any way seem to notice them. In the chair car where space is ample there is even less occasion to speak to fellow-travelers; and perhaps more reason to be reticent, because the woman or girl alone is here more conspicuously alone. She may always be sure of this: The well-mannered men in the car will be as oblivious of her as she is of them; and the well-mannered women will be, like herself, preoccupied. The other class, if any there are, she will not see. This sounds like cold advice, as though we were in truth "rolling through an unfriendly world"; but remember, we are now talking of the short journey where real acquaintance could not be made, and where too often the stranger most disposed to be "informal" is not a desirable companion. You offend no worthy person by the reserve that protects you from the unworthy.

The Short Journey and the Lone Girl

On the longer journey the incidents of travel compel an exchange of civilities with fellow-passengers. When the car is full several women must share the two small dressing-rooms. The conditions are a test of courtesy and patience. The thoughtless woman keeps others waiting indefinitely, while behind locked doors she curls

and waves her elaborate coiffure, and fastens a complex system of laces and hooks. Such fussy dressing is in poor taste; the monopolizing of the dressing-room is rudely selfish; and both indicate that the person who does these things is not accustomed to traveling. Other women (who possibly have circled the globe) sit with their dressing-cases in readiness, waiting—waiting, saying nothing, but exchanging grave smiles of commiseration. The "pottering" woman would feel chagrined if she knew what her fellow-travelers are thinking. A simpler and more suitable toilette could be made in fifteen minutes, by the thoughtful woman who plans her traveling outfit with a view to convenient dressing within limited time and space; the various garments and the style of wearing the hair being adapted to the "quick change." The experienced traveler gets all this "down to a fine point"; and like all orderly and systematic processes that affect the comfort of other people, it is a subjective manifestation of good manners.

Monopolizing the Dressing-room

When comfortably settled for the day, the traveler may retire within himself if meditation is what he best enjoys; browsing, now on the flying landscape, now on his pamphlets and newspapers. But one would hardly sit in his Pullman section—or his half-seat in the coach—for two days, without speaking to his neighbor across the aisle. Two men easily drop into conversation; two women are inclined to chat, at intervals; while interesting children break the ice for everybody, more or less. Men and women of mature years and experience may with propriety talk to any fellow-passenger when their swift intuitive judgment approves of the individual.

Mature Travelers' Conversation

Travelers' conversation should be impersonal and dispassionate. The view from the car window, the sight of mountain, stream, tunnel, or bridge, may lead to the mention of facts in geology, or science and invention. The charm of this impromptu talk is in the giving and receiving of practical information, not in the exchange of

personal opinions. Strangers cannot estimate the value of one another's opinions, or be much influenced thereby. One progressive traveler thinks that the commission plan of government is ideal; while his stand-pat seat-mate is sure that "the time is not ripe," etc. Very well; let them drop the subject. They cannot fail to agree that the Wyoming valley—undulating past the window—presents a beautiful vision of peace and prosperity. They may also agree that the great aqueduct is the crowning achievement of modern engineering; they may mildly debate whether or not it exceeds the Panama Canal; but if dissension threatens here, they can slide away from the danger point on the inclined plane of polite concession. Amateur critics could not settle the question, anyway. Why fight with windmills? Two men of well-matched verbosity and acumen may thoroughly enjoy a pitched battle; and they are welcome to it (if they do not "talk all over the car"). But the rule is: no controversial talk with our transient traveling-companion. By the time we reach the Grand Central it makes no difference to us what the other one "thinks"; only, we hope that he shares our pleasant reflection that the journey was made more enjoyable by the tactful civility of our Pullman neighbor.

Avoiding Controversial Talk

A gentleman does not attempt to open a social conversation with a lady; particularly, an unchaperoned girl. A "well-meaning" man might do this innocently enough; the polite girl, sensing this, does not pointedly snub him. Sometimes he is so plainly a kindly though unsophisticated old gentleman that she instinctively gives him a respectful and appreciative hearing. This is the exceptional case, to which the rule must bend. Unsophisticated travelers, both men and women, one is liable to meet; and it is the habit of the courteous man or woman to make allowance for their "informality" when they are evidently sincere in spirit. But it is more than an even chance that the man who intrudes is neither well-meaning nor innocent; for the majority of traveling men are

The Long Journey and the Lone Girl

worldly-wise enough to know better. When a young girl, or an inexperienced woman, is traveling alone, she is discreetly reserved; not bristling with self-defensiveness (which reveals bashful self-consciousness); but merely ignoring the people and things that do not concern her. She may have her books and magazines in which to bury herself, if she finds it desirable to discourage the chance acquaintance, man or woman.

The Lad Traveling Alone

The lad who travels by himself likes to think that he is "a man among men"; and John is a fairly good imitation of Father, on a journey. But he, as well as his young sister, may well be conservative. He will find that the most genial fellows on the train are not always of the class of men that Father and Mother would care to see him fraternizing with. If John finds them below the mark in morals and manners, he will not make the mistake of "coming down to their level" in order to be popular with men of inferior breeding. A business man, for business reasons, sometimes thinks himself justified in "mixing" with all crowds; a missionary from altruistic motives may do the same thing—in his own way; and neither may feel that he is personally affected by the accidental association. But socially, a man of good character does not compromise on standards of behavior. He treats his least desirable fellow-traveler with formal courtesy; but he is companionable only with men and boys who are of "the right sort." Young as he is, John will know how to choose his traveling companions.

Boy Traveling Companions

Boys will probably compare notes on school, athletics, traveling experiences, or other congenial topics. If the other boy's mother is traveling with him, John will probably be admitted to the family conversational circle, for the time; and if so, he will behave just as he would in any social group: remembering, however, that this casual conference is not a time for confidences or self-revealings. When strangers "show interest" in the young by asking too many personal questions, John will find this a favor-

able time to resume his reading or to take another stroll to the observation car.

On a steamer, fellow-passengers meet with more social freedom, and deck companionships are often pleasant features of the lake or ocean trip. A party traveling together may care for no other company; or, they may intermingle with similar groups, guardedly chosen (and vouched for—to some extent—by the captain and the purser). There is safety in numbers; and everybody enjoys the trip more for being in the midst of an interesting crowd, though they may part at the landing without having learned one another's names.

Fellow-passengers on the Steamer

Here again, the girl who travels alone must preserve her dignity. She finds it dull to stand aside, having no part in this gay comradery; but when she reflects that these people are not her people, and that she does not and cannot belong to them, she is content to be a spectator of the scene, rather than to be a doubtful "super" among the actors. The bright girl, though alone, will not be lonesome on her few days' journey by rail or boat. She has the more leisure to study the landscape or to scan the horizon. If she is an artist or a writer, she finds amusement and profit in gathering material; and in any case she is learning some things about human nature that will make her next trip an easier one. Gradually, she will modify her attitude toward the traveling public, and be able to do as her mother now does—talk easily to anybody, anywhere, without the slightest apprehension; protected by the significant "thus far and no farther" manner of the accomplished social tactician.

The Girl's Necessary Discretion

MANNERS IN PUBLIC ASSEMBLIES

In Church

Social habits vary in different congregations. In some churches it would be considered a breach of propriety to engage in any conversation in the pews and aisles, socia-

bility being confined to the vestibule and guild rooms. In other churches friendly greetings are freely exchanged as people gradually disperse after the service. Even when great freedom is permitted, no well-mannered person will forget where he is, or laugh and talk in a frivolous way. Anyone who attends a church will conform to the customs of the place. Always it is safe to be quiet.

Upon entering the door, the stranger will wait until an usher offers to conduct him to a seat; he will accept the offer with a slight bow. When seated, he will follow the order of the services, rising with the congregation and bowing the head or kneeling with the others. It is assumed that he can do this reverently; and that he is not in the church as a sight-seer only. Even though he goes there with no other interest than to hear a distinguished pulpit orator or a superior choir, he will none the less observe all the proprieties, and not openly disregard the formalities. Otherwise, he has no business to be there.

Not as a Sight-seer Only

Skilful ushers can seat a congregation compactly without uncomfortable crowding. The regular occupants of a pew will politely make room for the stranger, cheerfully bearing a little inconvenience to themselves on special occasions. They will see that the visitor is provided with the service book or hymnal (he should not be too ready to appropriate these for himself); and if he seems not to be acquainted with the ritual, but shows interest, it is polite for them to assist him in finding the proper pages.

It is the growing custom for members of the church, as well as the minister, to shake hands with strangers after the service, saying to each one, "I am glad to see you here," and also inviting him or her to come again. This is an impersonal greeting offered at discretion, and it need not seem intrusive to the most reserved stranger. Many conscientious people hold it to be a duty as well as a formal courtesy to welcome the church guest. Such cordiality can do no harm, and it may do much good.

Welcoming the Church Guest

Over the pulpit arch in a certain church is this inscription: "In this place is One greater than the temple." Whoever remembers this will show respect to the temple by correct behavior within its walls, not only on the sacred day but during the week whenever conventions, religious or secular, are held there. When a church edifice is used for social or ethical purposes—as for lectures, concerts, etc.—a certain degree of social freedom goes with the privilege, and the social impulse is exempt from the positive restraints that are imposed when religious services are held. Yet anyone blessed with a sense of propriety will restrain levity, and by no word or act disturb the prime associations of the place. It seems to me that whenever one is passing through the aisles of the church on whatever occasion, he should not be so forgetful of the temple, so unaffected by its atmosphere, that his spirit could not at once respond to the call, "Let us pray." He may have this subconscious reverence and yet be cheerfully social with the others who are also there; for the Spirit's invitation is to "us," assembled together.

When Using the Church for Secular Purposes

To many a child the solemnity of the church, "the dim religious light," and the enforced quietude of behavior, seem like a periodical manifestation of a veiled mystery, with rites and ceremonies more dreaded than welcomed—yet vaguely revered, perhaps yearningly pondered; for "the thoughts of youth are long, long thoughts." Part of his strange feeling about church is due to the severe gravity, and the technicality without clarity, with which his elders have instructed him in the basic doctrines of faith and practice; part of it—a large part, I believe—is the spontaneous expression of his own awed sense of the unseen world. It is not alone because Father has told you incomprehensible things about life, death, and the hereafter; but more, because you, John and Mary, have seen visions and dreamed dreams of your own. To your child heart the Spirit has appealed in ways that no human interpreter could make clearer; and in this earthly "home

The Reverent Child in Church

of your soul"—the church of your faith, as you dimly understand your own faith—you are conscious of being peculiarly near to the source of the deeper revelation that will come to you as life greatens. It is not necessary to tell you to behave reverently in His holy temple; you cannot do otherwise. And being reverent, you are sure to be well-mannered in every sense; for have we not discovered that good behavior is rooted and grounded in reverence?

Good Behavior Rooted and Grounded in Reverence

At Funerals

It is not necessary to discuss conventional features that are managed systematically by the funeral director who, with competent assistants, is prepared to attend to everything in accordance with the wishes of the family. In country places or wherever this efficiency may not be assured, some man, a relative or close friend, usually supervises the arrangements. He sends cards and newspaper notices; he confers with the clergyman who is chosen to conduct the services; also, he engages the singers if music is desired; he invites the pallbearers whom the family have selected; he furnishes a list of persons for whom carriages are to be provided. In every detail of preparation he has a definite understanding with the director in charge; thus, as far as possible, he spares the family these painful conferences. One or more women friends may similarly assume the care of matters that immediately concern the women of the household; attending to necessary errands and shopping, assisting in the domestic oversight of the house for the time, and receiving any friends who call to inquire or to leave messages. Such services are thankfully accepted by the bereaved.

Friends in Time of Need

If floral offerings are not desired, it is proper to add to the printed notice, "Kindly omit flowers." Otherwise, friends send such offerings if interest and sympathy prompt them to do so. The flowers are arranged about the casket; and later they are banked upon the grave. In some cases only the flowers given by members of the fam-

ily are thus finally disposed; all other pieces are taken apart, and the loose flowers are sent to hospitals.

A funeral service held in the church is conducted in accordance with the creed and ceremonial of that church, whatever it may be.

When the service is at the house, the near relatives remain upstairs or in a secluded room. The clergyman or person conducting the funeral takes his station at a central point where he can be heard by all, especially by the family group for whom he chiefly speaks. The established ritual or service of a church is observed at the funeral of one of its members. Several Scripture readings with appropriate comments, and several hymns, are by many people preferred to a ritual.

The Funeral Services at the House

Some authorities approve of leaving cards when attending a funeral at the house, for the reason, that only in this way can the family learn who of their friends have been so thoughtful as to be present. The suggestion has not been generally accepted. Many persons who send cards to express sympathy before the funeral would hesitate to leave cards at the exact time of the services. And yet, there is no essential difference.

Those who attend the services, either at the house or at the church, should go in ample time to be seated by the ushers. They should keep perfectly quiet. No social recognitions are in order. After the services, people pass out in silence; no conversation should take place in the house or near it. If friends wish to join each other they will do so only after they have passed out of the gates and beyond the immediate neighborhood. This caution is especially needed when the ceremonies are at the house. Few things are more thoughtless—and shocking—than lively talk in the rooms from whence the casket has just been borne away.

Avoiding All Social Converse

With certain exceptions, when a funeral is held in a church, no fees are paid, necessarily; but those who can afford it, pay the sexton for his extra work, as well as

thank him for his personal thoughtfulness. There may be many ways in which to give practical proof of gratitude to the clergyman without bluntly offering remuneration. If professional singers are engaged they are, of course, paid their stated fees. If personal friends or the choir of one's own church volunteer to sing, the best form of recognition is a sincere letter or a card of thanks, sent by a member of the family at some time not long after the event.

Acknowledgments to Clergyman and Singers

It is respectful to wear black, or plain colors, to a funeral; and one will instinctively omit dressy laces and jewelry. Quiet dress is in harmony with the serious frame of mind in which one attends a memorial service. Might we not carry this show of delicacy further, to apply to the case when one meets or passes a funeral procession in the street? Even a stranger may be respectful; passing by slowly, and not staring curiously. One kindly old man, acutely remembering his own griefs, always bared his head as the hearse and the mourners' carriages passed by; and he said that he always impulsively implored the God of all grace then and there to comfort the sore hearts of these strangers. Who knows how much their burden was lightened by the instant increase of faith and hope? For, "the effectual fervent prayer of a righteous man availeth much."

Meeting a Funeral Procession in the Street

We all accept the modern theories of radio-activity in the material universe; is it not reasonable to believe even more assuredly in the activity of spiritual forces? This may seem to be too deep a question for you, John and Mary, yet awhile. But you are living in an age of revival of spiritual consciousness, a reaction from the materialistic tendencies of recent years; and you may see the day when the majority of thinking people will realize, more keenly than the thinking minority now do, the practical truth of the poetical sentiment that "it is not all of life to live, nor all of death to die." And this realization will bring not sadness but joy to the world.

At Popular Entertainments

The public recreations of polite society are only one degree removed from social entertainments. When a refined audience is assembling, or waiting for the exercises to begin, the subdued sound of voices in conversation and gentle laughter all over the auditorium pleasantly suggests the social element, although actual acquaintance exists only in detached groups. Even the stranger who goes alone to the concert silently enjoys such congenial surroundings.

Sitting Next to the Aisle

When people whose seats are next to the aisle arrive first, they are obliged to rise in order to allow later comers to reach the inside seats. This may be a very troublesome move or a very easy one, according to the way it is managed. The one who asks the favor—an usher, probably—will say "Pardon me," or "Permit me"; the ones addressed will bow assent, and gathering securely in hand whatever they happen to be holding (programmes, opera glasses, etc.), they will rise promptly, but without haste; for this is one of the times when hurry is sure to be flurry. If the space is narrow it is better to step out into the aisle. It is polite for occupants of inside seats to stay in their places during the entertainment, not brushing past others several times during the evening. However, if they insist upon their right to go out between the acts, the people in aisle seats will try to endure it with unruffled composure.

The Late Comer

It is a point of good manners to be seated a few minutes before the hour set for a lecture or an entertainment to begin. That one's seat is secured by a coupon is no warrant for disturbing the meeting. When unavoidably late (as will happen now and then) the best apology that one can offer is to take his seat as quietly as possible; and if the late comer arrives while a number of the programme is in progress, he waits near the entrance until that number is finished. This rule is enforced in many auditoriums; elsewhere, polite people obey it of choice.

By courtesy women remove their hats at evening entertainments. The rule is stated, and if necessary could be enforced, in nearly all cases. Exception is made for very elderly ladies who wear small, close-fitting bonnets. To avoid the hatpin bother, many women even when not in full dress wear the easily removed lace or chiffon scarf in the evening. In summer time this freedom is also granted in the daytime. (This, it is understood, refers to secular occasions only. At very informal church services on summer evenings it is not unusual to see a number of women bareheaded; but strict formality does not permit a woman to sit with uncovered head in the church.)

The Ladies' Headgear

During the progress of a lecture, or during a musical number, one should not talk or make whispered exclamations even to praise the performer. Absolute silence is the first compliment that an audience can pay to a speaker or a musician. It is also due to the rest of the listeners that everyone should keep still. The rustling of programmes and fans can be avoided by careful handling. Restless changes of posture show lack of poise; and one must remember that these little things often cause great annoyance to others—especially those who are seated in the next row back.

The well-bred audience as a whole is attentive and reposeful. For the moment good manners consists in doing nothing. The good breeding of the individual listener or spectator is shown in his bearing: a term that includes movement, pose, facial expression, and—most subtle of all—the intelligent adaptation of all these elements of manner to the spirit of the occasion. At the dignified lecture a gentleman is befittingly grave and reserved; when mirth rules the hour his genial smile and his sympathetic enjoyment of the programme contribute in no small degree to the social success of the gay entertainment.

Silence, Attention, Repose

During the pauses between the numbers of a programme, or while the curtain is down between the acts of

a dramatic or spectacular show, social conversations are in order, though each group keeps its own sound waves reasonably within its own area. One does not resort to whispering or mumbling in order to do this; any show of secrecy in public is ill-mannered. The low, modulated voice that disturbs no other well-mannered person may indeed be audible to the curious neighbor who deliberately listens; but if the talkers are discreet, the listener is little the wiser concerning other people's affairs. When the next number on the programme is announced, conversation ceases, and at once all resume the attitude of attention.

Conversation Between Numbers

When public assemblies are gathering or dispersing everyone should move along with fair alacrity; not sauntering through the aisle chatting with acquaintances and blocking the way for many others who would gladly move faster. On the other hand, no one should push, to force his way through a crowd that is moving as fast as the narrow aisle or doorway permits. It is better to miss the next car than to reach it by mowing down a swath of unoffending fellow-townsmen. A certain polite man who would not push in a concert throng, missed eleven cars each of which had stopped a minute to absorb a struggling mass of humanity. By the time that this peaceful gentleman reached the curb the congestion of traffic was over; and as the twelfth car rolled up, he swung himself aboard and easily found a vacant seat. He arrived at home twenty minutes later than he might have arrived if he had fought his way to the first car. But for his own comfort's sake he considered the time well spent. Besides, he had been polite to everybody and had preserved his own dignity; and virtue is its own reward.

Politeness in Gathering and Dispersing

There may be times when hasty departure is imperative, as when scheduled trains must be met. If so, careful people calculate the time and if need be they leave before the close of the entertainment. These conditions are so well understood in modern suburban life that both speaker

and audience make allowance for any slight stir that is made; and the ones who must go are careful to go quietly. It would be especially polite for people who are subject to these train limitations to choose seats that are conveniently near the aisles, though of course this is not always possible.

Polite applause is usually expressed by the clapping of hands. We impulsively applaud that which instantly pleases us: a beautiful scenic display, a spirited band march, a humorous monologue, a clever impersonation. Or, we applaud that which commands our enthusiastic assent: as, the convincing argument of the debater, the campaign speech of our party's candidate. Most vigorously we applaud the star pitcher of our favorite "nine"; personal pride and exultation seem to reach a climax here. The more impulsive, emotional, partisan and pugnacious the feeling aroused, the noisier the "storm of applause." On the reverse, the more thoughtful the appreciation, the more quietly it is shown. It is a triumph for the orator to hold his audience "spellbound." At the close of the eloquent sermon, the congregation sit in the proverbial stillness in which one may "hear a pin drop." Any great public speaker with a message worth hearing would rather that his audience sat like listening statues, than that they should whiff him off the stage in a capricious gust of applause, that, like "variable winds indicating unsettled conditions," is no guarantee of to-morrow's verdict.

The Storm of Applause

During the rendering of a popular programme applause is often merely a courtesy accorded to a speaker or a musician who is plainly doing his best—which in itself deserves commendation. Such applause should be spirited and brief, not languidly prolonged by a lazy effort, as who should say, "This affair is a bore; but I am trying to be polite." The performer is seldom deceived by a forced tribute. Though he might feel chilled by apathy, he would probably prefer apathy to insincerity. The man of artistic temperament—in some degree—is sensitive to

Merely Courteous Applause

AT THE OPEN AIR PLAY.

atmosphere; he knows whether the air thrills with electric sympathy, or is merely agitated by an electric fan. The moral of this is, not to overdo the applause that merely expresses the polite "Thank you" which is obligatory. Failure to show interest when someone is making a proper effort to entertain us, is only less pointedly uncivil than not "to speak when spoken to" in the social circle. Tact and kindness dictate the appropriate response in each case.

The strongest appeal to approval is made by the perfect rendition of sacred music, especially the great oratorios. Yet the sacred concert is distinctly a time and place for no applause whatever, as a matter of good form. The charm of a lovely voice, the matchless art of the singer, are held to be subordinate to the lofty theme. To applaud the singer himself is to slight the significance of the idea that he interprets. Those who appreciate this significance instinctively obey the rule of silence; and the rule is never broken by any person who knows the proprieties. In an audience of twelve thousand who heard the oratorio of "Elijah" sung, were a small minority who clapped their hands most cheerfully when Elijah had finished "It is enough—let me die!" What—do you imagine—did the singer think, as he bowed stiffly in acknowledgment of this unwelcome ovation? I will tell you what he said: "I am a failure! I thought I was an oratorio singer; but I am nothing but a concert star showing off my tone and technique. They kindly applauded that! If I had made them realize Elijah, I could have kept those people still." With this conception of his responsibility in oratorio, he will win—in time (though the greatest Elijah cannot be sure of controlling twelve thousand people).

Applauding the Oratorio Singer

Keeping the Audience Still

But what this Elijah said is significant. The audience is not altogether to blame for applause out of place, when the singers are aggressively "showing off." When the sacred concert becomes a plain rivalry between soloists,

the listeners are forced to think of the singer rather than of the song. (Possibly some of you who are members of church choirs might profitably ruminate on this.) The ideal oratorio singer usually does keep even thoughtless people quiet, just as the clergyman does, who preaches an earnest sermon. When a preacher (or I would better say, a man who talks in a pulpit) says things that provoke applause (in some places it breaks out in hand-clapping), he may be stating excellent propositions, but he is getting away from his field as a preacher, and approaching to the range of the popular platform speaker —a very different thing, psychologically. The latter appeals to the intellect, the former appeals to the soul. Intellect vociferates; soul meditates. But though a speaker or a singer may seem to forget, the audience may remember the proprieties. Listening in absolute silence to sacred music—wherever rendered—they may teach a much needed lesson to a class of gifted but frivolous artists who somewhat giddily "interpret" the anthem, the mass, and the oratorio.

The Preacher and the Platform Orator

Many lectures, songs, and orchestral numbers, though not strictly religious in sentiment, are of such a serious and intellectual tone as to be properly received in silence by intelligent listeners. For example, applause seems in poor taste at the close of the Tschaikowsky "Pathetique." One would think that the master musician would be far more complimented by silence and tears. Yet, excitable people will start applause for no better reason, it would appear, than to show that they know when a "piece" is ended. Sometimes they do not know; as is evidenced by the untimely hand-clapping between two movements of the Pastoral Symphony that should be separated only by a brief pause for correlation.

When Applause Is in Poor Taste

Another example is "Parsifal." Classified as an opera, and singularly colored with paganism in its passage through the mind of an atheistic composer, its motif is still gropingly religious; and it is so accepted by ortho-

dox religionists. Consequently, "Parsifal"—in the main more like an oratorio than like an opera—is a work that should be heard in silence. The only number in the score that provokes lively applause is the Dance of the Flower Maidens. When this is rendered as a separate number on an orchestral programme we do applaud it, simply as beautiful music; but as the scene occurs in the opera, we are silent. We ignore the lure of its rhythmic melody, remembering that it is a sinister temptation—part of Klingsor's evil scheme. We see Parsifal standing unmoved, defying its charm, until he secures the sacred sword and by its power destroys the palace of sin; and with him we, too, refuse to be overcome. No; we do not applaud the palace scene, because the religious idea dominates.

"Parsifal" to Be Heard in Silence

This illustrates many instances when good judgment must govern the impulse to join in applause at public entertainments. We recall the brief advice of "Punch": "When in doubt, don't"; and we conclude that, of the two, it is better to be too quiet than too demonstrative.

In contrast to applause for things approved, is the cold unresponsiveness with which a well-bred audience rebukes an offensive speaker. This frosty silence is totally unlike the spellbound quiet; and few of such offenders have the nerve to induce the low temperature a second time. Never would a well-mannered person show disagreement with a speaker by audible comments. I once sat next to a group of dinner-gowned women who came to a club debate in a very partisan mood; and who entertained everyone near them with their sarcastic remarks: "Hoh! Just hear him! He can't answer him; he's afraid to meet him! He's trying to get around that—isn't that silly!" (All this to an accompaniment of giggles.) When the favorite speaker on their side was talking, the comments were, "Isn't he fine! Don't he just settle them! I shouldn't think they'd dare to say another word!" In her enthusiasm, one of the group ad-

The Frosty Silence of Rebuke

dressed some of these remarks to me; but I stifled the impulse to reply, "Please keep still," and merely kept still myself. This is no exaggeration. This half-tone whispering (in somewhat cultivated voices) was done by persons who had every appearance of belonging to good society; but—I confess my misgivings; I should be sorry to see any ladylike girl thoughtlessly following their example.

The Vulgarity of Audible Comment

In a coarser way, an uncouth crowd shows opposition to a speaker by grumbling noises or by the hiss, which seems to express the superlative degree of hostility. Only bitter malice or shallow foolishness resorts to such insulting expression. Once, when the late John B. Gough was hissed while lecturing, he paused to assure his audience that he was not affected by the incident. "For," said he, "I have observed that in the realm of nature there are only two animals that hiss; the one is a serpent, and the other is a goose."

Peculiar conditions might sometimes justify a spontaneous outburst of protest; great patriotic conventions, especially in war times, have made such demonstrations. When this megaphone announcement of public opinion comes at the "psychological moment" no one condemns it, though no one takes it as a model of good behavior in ordinary public assemblies, where people are expected to be cool-headed and self-restrained.

Mute Interchange of "Impressions"

Remember, finally, that to "keep still" is not to "cut off communication." The voice is not the only medium of expression. Franz Abt has said: "Read the language of the eye; there is truth in all its glances." Two friends who are in telepathic sympathy can carry on a lively interchange of "impressions" in this mute language, all the while they are attentively listening to the speaker and disturbing no other listener.

CHAPTER XV

LANGUAGE AND EXPRESSION

THE English language seems to be well qualified to become the cosmopolitan tongue of the future; derived from so many sources ancient and modern, it bears relationship to almost every other important language, besides having adopted without change many foreign words of obscure origin that are not exactly translatable. Notably, within the last quarter of a century explorers and campaigners have brought back strange words from the polar regions, from the Philippine Islands, from the heart of Africa, from Hawaii, and from many other widely separated spots on our little globe. In this day of rapid travel and instantaneous communication we are compelled to enlarge our vocabulary in order to maintain an intelligible linguistic interchange with the rest of the human race. All languages are affected by this modern influence; possibly no nations are more indulgent to these innovations than the English-speaking peoples, particularly in America, where, humanly speaking, the ends of the earth are meeting. Besides, science and invention—always active word-builders—have been surprisingly industrious of late. We have grown so accustomed to new words arriving from here, there, and yonder, that we only casually nod in greeting to a strange word as it enters the language, and, with a mere glance at its warrant, we adopt it.

English—the Cosmopolitan Language of the Future

This off-guard attitude of ours may explain why—in America, at least—our language is overrun by daring novelties, which our critics abroad classify as "American slang." The slang word is sometimes geographical or scientific; often neither. But whether it is a foreigner

or a native-born backwoodsman, it is a tramp that has slipped in through the unguarded open door of our national leniency. Sometimes it is a metaphor, strikingly "pat"; often, it is based on no relation of ideas that analysis can discover. As a metaphor it boldly claims kinship with other words already established, virtually saying: You welcomed these words; I have the same right to claim recognition. Yet, you call these "figures of speech" legitimate forms of expression, while you repudiate me—as slang. There is some justice in the plaint. No doubt all metaphors were originally slang. The first man who called another man "dull" or "sharp" was talking slang—in his day. But the illustration was so apt, and the description of the man's character was made so much more striking by the novel comparison, that by common consent the words "dull" and "sharp" became popular figurative terms. Many similar figures by virtue of their expressiveness have forced their way into reputable use, after a period of probation as colloquialisms. Others for a brief time have haunted the portals of speech until they were emphatically and finally repudiated.

The Slang Word That Is a Metaphor

At times these decisions seem a little arbitrary. Many words and phrases have been accepted, while others similarly constructed have not been approved. To describe the condition when a man is "hampered" by the lack of money (a homely figure) it has long been correct to say that he is "in financial straits" (a dignified figure); and in recent times, when such troubles are largely caused by salient obstacles—as rivalries, competitions, etc.—the dictionary allows us to say that he is "hard up." Not yet are we permitted to say that he is "up against it"—though the "it" conveys a pointed reference to the obstacle. There seems to be no reason why the one expression should be more acceptable than the other. Perhaps "up against it" will insist upon staying, if the "it" persists in being the conspicuous hindrance. We shall

Arbitrary Absorption of Slang Into the Language

see. Of course, you and I are not using any of these doubtful phrases; we are looking on, with academic interest, while *vox populi* is struggling to gain a hearing in the classic forum.

We cannot stop to watch this fascinating vitagraph, the evolution of the language of the people. Briefly we notice that much of the current slang is of doubtful interpretation; its wit is innuendo, its humor is burlesque. Yet many persons seem to be strongly tempted to use this kind of a slang word or phrase, which has not the remotest chance of being accepted as a respectable colloquialism, still less of being considered good English.

Evolution of the Language of the People

When passing judgment on the new slang that you cannot escape hearing, you may apply this test: Note the image presented to the mind; does the comparison slant upward or downward? If the similes suggest things that are coarse or evil, then rest assured the expression will die, or live only where it first saw the light—among the rough "body of persons" that originated it. On the contrary, does this association of ideas make the thought more impressive or more inspiring than the plain literal expression could have made it? Then the new word or phrase has a chance to live. Or, if the new metaphor has the illustrative force of a blackboard sketch that points a moral in a single chalk line, then the figure may hope to live by the right to exist that belongs to all useful things. Among the mass of slang phrases you will find many that, though metaphorical, are tame echoes of figures already familiar; lacking novelty, such slang soon "falls flat" (to use a colloquialism). While you may thus calculate the possible permanency of the new expressions, your conclusions may not be infallible. So, I think that you will decide not to resort to these crude novelties of speech, however startling and effective they may sound at first hearing.

Testing Current Slang

There are many words and phrases, particularly in technical language, that are quite correct when used in

their proper connection, but which become slang of the most pronounced type when used out of place. For instance, the legitimate jargon of the athletic field is slang when used figuratively in the drawing-room. No boy could comprehend baseball or football without perfect familiarity with the terminology of the diamond and the gridiron; it is indispensable where it belongs. It is like a Swiss patois, necessary and interesting in its own little canton, but not conveniently used much beyond its own borders. Surely, boys must talk the ball language when they are discussing the game; but they do not properly employ that dialect in general conversation nor introduce sporting slang into the figurative language of polite society. It should be needless to tell girls not to do this; but they are often tempted to rival their brothers in the facility with which they speak these unknown tongues; a barbarous babble it sounds, to the purist who listens aghast.

Use of Sporting Slang in Polite Society

There are witty slang phrases that appeal to the young person's sense of humor. Some of these are merely droll —like an extravagant cartoon; some are rude and impertinent, expressing derision, contempt, or some other impolite manifestation of the critical spirit. The use of such expressions detracts from the dignity of speech, and actually diminishes the dignity of the speaker in his own mind and in the estimation of others—a subtle detraction; but you cannot fail to sense it, if you stop to think about it. So, finally, self-respect may forbid you to use any slang whatever. This prohibition involves no serious privation. The dictionary authorizes a wealth of descriptive phraseology that meets all the requirements of prose and poesy. It provides for the brilliant word-painting of oratory, and for the apt illustration that enlivens conversation; for every incisive thrust of legitimate wit, every genial love pat of genuine humor.

Discarding Slang

The spontaneous figure of speech springs from a swift vision of the resemblance between objects and ideas;

every listener must swiftly reverse the process and translate the figure into the literal. For both the speaker and the listener this is a pleasing mental diversion; which accounts for the charm of figurative language. The spontaneous use of figures shows mental alertness, but the mere repetition of trite metaphors suggests mental indolence. It is a curious paradox, that a figure of speech which as an original flash light was the clearest revelation of the idea, becomes by stereotyped repetition the least impressive way of presenting that idea; the more familiar the figure, the duller the hearer's perception of its illustrative force.

The Hackneyed Metaphor Leads to Hazy Thought

When by employing a hackneyed metaphor we can project our idea, we are apt to form the lazy habit of neglecting to round out the full expression. We not only lose our command of language but we fall into the way of thinking inadequately; the half expression encourages the dreamy conception of things. It is like the impressionist painting: we do get the idea, as we do get the picture; but we must revert to the mathematically exact chart to keep clear and definite our sense of form and space. If you find yourself inclined to take refuge in the figure of speech when you are not quite sure of the literal expression, it is good discipline to compel yourself to reduce your thought to an exact statement in order to satisfy yourself that you really grasp the idea, and that you are really saying just what you mean.

Cultivating the Use of the Metaphor

This advice is for those who need it. There are others who might profit by the opposite advice, to make a more liberal use of metaphors in their speech. If your style is too "matter-of-fact" you may cultivate the faculty of comparison and stimulate imagination by reading the poets whose writings abound in imagery: John Keats, for example; and our own Longfellow, whose similes—so numerous, so delicately and beautifully associated—are chiefly derived from the familiar objects and experiences of life, which even a child understands and appreciates.

Whether you need to repress your figurative tendency or to cultivate it, the exercise of paraphrasing will help you. Translate a figurative sentence into the literal, and a literal sentence into the figurative, thus:

The curfew tolls the knell of parting day—The church bell rings at sunset.
The sun rises—The orb of day mounts the orient skies.
The sun sets—Bright Phœbus sinks to rest.

Paraphrasing

In general, paraphrasing is a fine exercise to gain fluency and variety of expression. Start with a simple sentence, and see in how many different phrasings you can express the same general thought; for example:

I do not know what he means by what he says.

Paraphrases:

I cannot understand his words.
The language that he employs fails to convey any idea to my mind.
His meaning is not clear to me.
I do not know what he is driving at. (Colloquial.)
His words mystify me.
I am at a loss to comprehend his statement.
His words are meaningless to me.
I do not grasp the idea that he attempts to convey.
What he means is beyond my comprehension.

Excellent Practice

For practice you may take any sentence and make as many paraphrases as possible; simplifying or amplifying—finding the tersest expression, and in contrast the most verbose form.

In connection with this exercise, study words and their meanings, comparing synonyms and becoming sensitive to fine distinctions in definition. You will be surprised to discover what a small number of words you use in your daily speech, while for many of these words half a dozen synonyms are lying voiceless in the dictionary.

These idle words belong to you; why not make use of them? Though they are nearly the same in significance the slight shades of difference in meanings are not unimportant, strictly speaking. But if "peaceful," "tranquil," "quiet," "still," "pacific," "calm," "placid," all equally appeal to you, use every one by turns for variety; do not repeat one continually. We are all prone to this one-word habit. You know how tiresome it is to hear a person assert of everything that it is either "elegant" or "horrid" (especially when it is probably neither, in point of fact). Even excellent writers have their "pet words" (is that a figure, or a slang phrase?) sometimes by deliberate choice, but often through apparent inadvertence.

Limited Vocabulary of Daily Speech

The value of this practice to our special purpose is, that it trains a speaker to use gracefully varied phraseology in conversation as well as in writing. For we must remember that English conversation is simply extemporaneous English composition, uttered instead of written, but essentially the same, written or spoken.

What has all this language discussion to do with social life and the code of behavior?

Everything. Where but in association with our fellow man is speech needed? What is society without speech? Does not even a hermit fall into the habit of talking to himself to relieve his sense of utter loneliness, and give a semblance of society to his isolation? Perhaps it is all that keeps him mentally normal, this pretending that another hears and answers. Think, how much of social activity is conversational; what would be the effect if we all suddenly became mute? A sign language would indeed be substituted, and like all provision for urgent need it would serve the purpose; but with what loss of vital impressiveness! How much of our social success depends upon the tactfulness of the words that accompany our acts!

Society and Speech

But expression is not all in words; how much depends

upon the grace—or the gracelessness—of the manner in which the words are uttered! Manner is not one thing, but many things combined. It includes pose, attitude, facial expression, enunciation, tone and quality of voice, modulation, stress, inflection, pause—all reflecting the kaleidoscopic variety of many-sided thought and still more the intangible lights and shades of emotion.

In words, voice, and manner, it is desirable to acquire the technical accuracy of the accomplished elocutionist, but not to stop with that; conversation is a power socially only when it is the truthful exponent of the right social spirit. With this spirit in control there is life and dignity in the simplest word or act. People we have known whose presence was a benediction; not because of any direct service rendered—for often there was nothing that they could do—but because well-chosen words and expressive tones were eloquent of all the sympathy that one soul could offer to another. Again, we have observed one here or there whose sincere intention to be kind was grotesquely defeated by blunt words and a brusque manner. To which class would you wish to belong? It is for you to choose.

When Conversation Is a Social Power

If the conversational gift were universally cultivated, what would be the social result? Would there be a revival of the salon at its best—not only in the form of a scholarly symposium, as we already have it in literary club circles, but in the gayer, lighter vein appropriate to general society? Would trivial amusements give place to the more fascinating game of exchanging bright ideas? Would this greatest of personal accomplishments belittle certain vacuous modes of entertaining to which society seems compelled to resort? Possibly; as it is, we have many—but not too many—expert conversationalists; enough to prove how much happier we might be, if their tribe were increased.

The Fascinating Game of Exchanging Bright Ideas

So, let me urge you to study language and expression, as an indispensable part of your training for social effi-

ciency. It is important to know just what to do: when to bow, to lift your hat, to send your cards, to pay your dinner calls, etc. It is equally important to know what to say and how to say it in a manner that will win the kindest and truest interpretation. For, whatever we do, the final, forceful social factor is "the word fitly spoken." Happily, the word is at your command. Cherish "that fount of English undefiled"—once Chaucer, now our English Dictionary. You will find it more absorbingly interesting than a masterpiece of fiction. If I could send to the dictionary five hundred thousand boys and girls (who had not already formed the habit of going there) I should account it the most telling result of my career as a teacher. How the new light illumines the face of the student while he pores over those pages, and resumes his study with one more fact permanently added to his store of information! It is a beautiful sight; it is like watching a rapidly growing plant. If we had a class-room large enough to hold the five hundred thousand, we might study together this beautiful language of ours. I can picture those boys and girls going forth day by day to put in practice the lessons that they were learning, and by the fine art of verbal and vocal expression giving the finishing touch to every detail of their polite behavior.

Language Indispensable to Social Efficiency

We cannot co-operate on this colossal scale; there is no place where we can be assembled. But all over the land, singly or in congenial groups, we may pursue this study, alone or under the guidance of competent teachers, with what fine results demonstrated in thousands of conversational circles!

Study the English Dictionary

SOME CONVERSATIONAL SUGGESTIONS

In all informal speech the terse idiom is preferred to the more formal, often more round-about, phrasing that conveys the same idea. In conversation particularly, there should be no conscious (or apparent) effort to choose high-sounding words or phrases; least of all, to

select the primmest word in the language or the latest fad in diction, as a proof of the speaker's fastidious accuracy. (This effort always gives one the impression that the "culture" is still somewhat raw.) The most scholarly men are really the most idiomatic in their conversation and to a large extent in their writing. The young talker will find it profitable and interesting to practice the simple and direct style of speech. Choose good old Anglo-Saxon root words when they are to be found, rather than polysyllabic derivatives. (There they stand, in the same line; which do you like best, for every-day use?) Not but that we must often depend upon the polysyllable; but we use it oftener than we think, when a shorter word would better fill the place. For practice, compare two ways of saying the same thing:

Choose the Terse Idiom

1. The task was urgent; feeling that no time should be lost, he set about it without delay.
2. The enterprise demanded expeditious execution; convinced that alacrity was imperatively necessary, he commenced operations immediately.

Shun also the stilted set expression in conversation or writing. Nothing irritates like the habitual use of the stock phrase to which the newspaper reporter is so disagreeably addicted. To these knights of the pen a large fire, for instance, is always a disastrous conflagration, an actor is invariably a Thespian, a legislator a Solon.

Use Short, Simple Sentences

You may be interested to observe which style is adopted by others in conversation; and as you listen, decide which is the more pleasing to your own ear.

Use preferably short or simple sentences, unless you know that your listener can follow you through the long complex sentence with its network of modifying clauses and phrases. The involved sentence, if rhetorically correct, may be safely used by the writer; but it is not rec-

ommended to the talker, since in conversation thought is stated once for all and must be grasped by the listener once for all. There is no chance to give it a second hearing to make sure of the significance of each modifying word; part of the speaker's meaning is easily lost upon the average listener.

Extreme brevity is not suggested, however; for that would be ungraceful and unsocial. But you will find that the varied train of thought in your complex sentence is more smoothly and clearly conveyed in several shorter sentences. Also, you will note that the simpler sentence is favored by the most accomplished conversationalists of the present day, and indeed by leading orators. The voluminous "rounded period," though rhetorically resonant, is somewhat out of fashion. The practical orator of this practical age "gets down to business" in his speeches; his most effective appeal is made with "conversational directness." Such an orator is usually a good conversationalist.

Extreme Brevity to Be Shunned

The antagonistic spirit of debate is out of place in the social conversation. One may with candor and courtesy state his own views; and he should also listen with interest and affability when an opposite sentiment is expressed by another speaker. Seldom is it anyone's duty to protest or oppose remarks that are made in the social circle. If one person is aggressively self-assertive, others who are wiser in their day and generation will manage to change the subject. Conversation should first of all promote social friendliness; and this alone is a sufficient reason for avoiding the clash of words. There is a logical reason, also, in the fact that only a definitely stated proposition can be formally argued for or against; the impulsive "I think" of the impromptu talker seldom commands positive assent or dissent. It is enough that it receives a polite hearing.

Avoid Debate in Social Conversation

The ideal social conversation is sincerely polite, regardless of personal likes or dislikes. At a dinner party

the observer should not be able to discern who are friends and who are foes. If any are really foes, they measure swords elsewhere. Do you remember the meeting of Roderick Dhu and James Fitz-James? How absolutely their strife was suspended while hospitality—and no doubt conversational amenity—held sway! And this truce did not detract from the fighting qualities of either of them when the hour came for battle. A man may have the courage of his convictions, and yet know enough not to fight at the wrong time.

Disregard Personal Likes and Dislikes

In private conversations people reveal themselves to one another most significantly in their choice of subjects and the tone of their comments. But that is beyond our jurisdiction. We can only remind everyone of the general law: to be in all things self-respecting and respectful. This rule applies vaguely but effectively to the private conversation.

When talking to strangers, or when many listeners are present, discreet people are on guard; such colloquy is rather impersonal. Particularly, at men's clubs or other men's meetings, an honorable man does not bring a woman's name into the conversation, however respectfully. He may do this once with the best intentions, but it is "a lesson to him." If he alludes to her in terms of praise, some other man who happens not to admire her may make a disparaging rejoinder; and the man who is responsible for starting the talk finds to his chagrin that he is powerless to end it. The only safe rule is—silence. If any man starts a chat with a disrespectful allusion to any woman, honorable men ignore his remarks and silence him by their silence. This has nothing to do with the merits of the woman; she simply should not be discussed one way or another in the idle talk of a company of men. (The adjective suggests the reason; if all men were well-bred the rule would not be necessary.)

Discussing Women in Men's Clubs

The same rule governs the boys of the younger set. They are rapidly assuming the manners of formal society

and gradually developing the grown-up attitude in their relation to the girls of their circle. The gentlemanly boy is the forerunner of the well-bred man; so, the youth desiring to conform to the best model observes that if the thorough gentleman really respects a woman he protects her from disrespect by commanding silence; and if he does not respect her, he respects himself too much to discuss her personally. In the latter instance there is also the touch of chivalry, which a true man cherishes for even the least deserving.

A Warning to the Boy

Does someone tell you that this rule is too stringent, and that it is by no means universally heeded in club circles? Then, so much the worse for the club circles; there is nothing wrong with the rule.

When beginning a conversation the incident of the moment furnishes a ready topic, from which the talk easily drifts to other subjects that interest the group. A leader will appeal to what he or she knows of the tastes and specialties of those present; not, however, assuming that a civil engineer, for instance, must needs talk about bridge-building exclusively. In social hours he may never by any chance mention a bridge. A certain engineer's hobby is saving the programmes of every public or private entertainment that he ever "went to" since his high school days; a fad represented by a stack of files in his library. A stupid subject to talk about unless we are in the library with the files at hand. Then—what limit is there to the themes suggested! Business and politics galore; but also music, art, the drama, and society in all its activities—really "a human document" is this collection of memoranda of the past. Every one of these events—recalled by its syllabus—this man can describe as vividly as though it had happened only yesterday.

Choosing the Topic for Conversation

We all keep files more or less complete though invisible; and there are few grown people, and not many children, who could not talk entertainingly about something that they have actually known or experienced. All can

draw from some other person's storehouse even more marvelous treasures of experience. The wonder is not that some few people talk so well, but that more people do not talk better, with such a wealth of topics already on file and such a world-ful of subjects right at hand for present inspection and future investigation. Yet, do you sometimes see a company sitting around a room, half of them silent—though not indifferent—while the other half endeavor to "keep the conversation going" in a desultory way? Such a group needs a leader, sympathetic and enthusiastic, to induce each one to talk of that which he knows or likes best, and to help all to meet on a common plane. Even the least congenial group can be inspired to talk with animation about something, if the leader is shrewd enough to discover what that something is.

Such a World-ful of Subjects!

Conversation moves slowly when everyone stops to think up something clever to say. That is not necessary; never mind how humble your little remark may be, if you cultivate readiness, cleverness will take care of itself. It is astonishing how interesting an uninteresting subject becomes when an interesting person sets about making it interesting. The secret of it is, that he makes himself interesting. The theme may be of little consequence, and the comments not remarkably wise; but small talk is better than unsocial silence.

Small Talk Better Than Unsocial Silence

Young people should study the art of leadership, though they are not to be unduly forward in assuming such leadership. They may learn the theory by watching the method of the experienced converser. They will see that he or she never seems breathlessly anxious to talk, never interrupts, and always listens politely. It is important for a leader first of all to be a good listener. Without a sympathetic grasp of what the other person is saying he cannot make the well-timed response that develops the perfect interchange of ideas.

The capable conversational guide is the most influen-

tial member of the circle. To lead does not mean to do all the talking nor, indeed, much of it. The most tactful leaders often say little beyond what is necessary to encourage others to talk. When your mother was a child it was the fashion for little girls to roll the hoop, a simple but skilful art: to set the hoop evenly on its rim, then to give it a sharp stroke with the baton, which started it to rolling; after which it needed only a series of deft guiding taps on either side of the revolving rim—to correct its swaying to one side or the other—with a quick direct stroke now and then to renew the spent momentum. If a corner was to be turned, just enough pressure was put upon the opposite side of the rim to change the direction; then, another sharp tap sent the hoop careering ahead as before. In a similar way a good leader manages a conversation: starting it by introducing a topic and, while others are talking, giving the guiding tap here and there that prevents bias or prejudice from swaying the discussion. When it seems wise to drop that particular subject the leader brings to bear enough stress "to turn" the conversation, still guiding and inspiring; saying a word at the right moment, but not necessarily taking a conspicuous part in the talk. In fact, the "great talker" is not a leader; he is too busy talking to notice whether anybody else is led or not. Probably he is a monologuist, who fills the time agreeably when it is the mood of the company to listen rather than to talk. We all have this mood at times, and it is a social mood in its way, when the silence on one side is not due to apathy, and the talkativeness on the other side is not merely garrulity.

The Conversational Leader First a Good Listener

Leading a Conversation Like Rolling a Hoop

At private social functions the hostess should guide the conversation—to this extent: It is her right to decide what subjects shall or shall not be familiarly discussed in her house; and what ethical influence shall emanate from any group that she is responsible for assembling. Otherwise she might face the unpleasant experience of

being misjudged as to her own morals and manners, by what is commonly reported of the sayings of some indiscreet guest. I do not speak of this as a case of frequent occurrence in good society; but as a contingency that every hostess must be ready to meet firmly and tactfully. Her control may be unobtrusive; but it should be felt in the atmosphere.

In the family circle, or wherever both old and young take part in a conversation, the leadership properly belongs to the older and more experienced talkers. Young people, as before remarked, should follow rather than lead. But when chatting with groups of their own age John and Mary may well practice the skill that they have acquired (in theory) by observing Father's and Mother's methods of leadership. The best leaders are developed by the gradual process of training in homes where the noun and pronoun relation is ideally illustrated.

Practicing Leadership in Conversation

I do not mean that young people should try to be dignified beyond their years. They should be lively impersonators, not solemn mimics of their elders. Sedateness comes naturally, and not unhappily, with advancing age; but we do not wish to see it prematurely in evidence. We love to hear a gay company of boys and girls innocently (and politely) merrymaking; the sparkling dialogue of youth is music to the ear. As John and Mary perfectly well know, it is possible to have all the gayety of manner and all the wit and humor of speech that make for royal good times, and withal preserve the good behavior of ladies and gentlemen. Or, I might say, there can be no "royal" good times without kingly and queenly manners.

To overcome diffidence in conversation practice vocal expression, according to approved elocutionary methods. Read aloud; grow accustomed to the sound of your own voice. Also, express your own thoughts aloud; write a conversational speech and recite it. This is the legitimate practice of the orator; why not of the converser as

Overcoming Diffidence in Conversation

well? When such exercises have developed your ability to say what you think on the impulse of the moment, self-reliance will banish the shyness that is due to the dread of making awkward mistakes.

Do not complain when what you say in conversation is misunderstood or misquoted, unless you are sure that you are not to blame. It is your duty to make your meaning clear. Your words must be well chosen and your general style of expression must be adapted to the understanding of the one with whom you happen to be conversing. Do not use a figure of speech borrowed from astronomy when talking to a person who does not know the difference between a fixed star and a meteor (unless you are a teacher and your hearer is a willing pupil). Do not indulge in ironical wit when talking to one who invariably takes everything literally. Do not vaguely imply, instead of clearly expressing, what you mean, depending upon the hearer to supply the ellipsis. There is danger that it may be supplied with something that you never intended. You may be very much annoyed to learn that false impressions are afloat and claiming credence because they are based upon certain half-truths that you have uttered, supplemented by the ingenious inferences of other minds. Speak clearly, or not at all, is terse advice.

Make Your Meaning Clear

Even sharper injunction is laid upon hasty inferences from what other people say. Intuition may supply an ellipsis in the conversation of intimate friends; but if the listener (lacking intuition) must stop to speculate and surmise, the conclusion reached is ninety per cent imagination, often biased by the wish that is father to the thought. The worst of it is, that it is never possible to set things straight. Even when one faces the case manfully, the explanation can never be broad enough to cover the area of the misapprehension. It is a case that calls for the ounce of prevention.

Be Slow to "Supply an Ellipsis"

Let me give you an illustration: Miss Brief, sister of

a college student, was beset with neighborly inquiries by Mrs. Dull. Politeness urged: You must say something. Reserve cautioned: Say very little. Trying to heed both counselors, she answered the catechism thus:

"No, Albert will not be home for Thanksgiving. . . . Yes, there would be plenty of time for him to come and go, but he has decided not to take the long journey just to be here one day. . . . Yes, we are all very much disappointed, but we do not feel like urging him to come under the circumstances."

This is what Mrs. Dull reported to Mrs. Pry:

"Miss Brief says Albert isn't coming home Thanksgiving; they wanted him to, but he won't for some reason. She says they are dreadfully disappointed; but I suppose they are sensitive about insisting upon his coming when he doesn't think it worth while."

Mrs. Dull and Mrs. Pry "Supply an Ellipsis"

"Um! I should think they would be! I wonder why he won't come?"

"I can't imagine; Miss Brief didn't say."

"Um! Maybe she doesn't know; he's going somewhere else, maybe."

"I shouldn't wonder!"

"And not letting her know where he is going, likely."

"Just as likely as not!"

"You can't tell anything about these college fellows; their folks don't know what they're up to!"

"That's so! Well, I'm sorry for Miss Brief, after all she has done for him, if Albert is getting in with that set!"

"So am I!"

Here we interrupt them to echo "So am I"—sorry for all the Miss Briefs who are at the mercy of a "supplied ellipsis" like this. The simple fact that Albert Brief, collegian of limited income, could not afford to spend the money to make such a long trip for so short a visit, was delicately "sensed" by the sympathetic friends who heard the sister's remarks; but nothing short of an

explicit statement in terms of cash would have enlightened Mrs. Dull. It was for Miss Brief to decide whether it was wiser to give this bald information, or answer no questions whatever about Albert's plans. Either extreme would have been safer than the vague statements that left so much to be inferred.

In these corresponsive faults of inadequate expression and hasty inference is found the root of that noxious weed that poisons the atmosphere of the average conversational circle. If every man spoke truth with his neighbor —and nothing more nor less than truth—gossip, which is largely speculative inference assuming to supply the ellipsis in actual information, would be banished from general society, as it is already banished from the social conversation of cultured people.

The Noxious Weed, Gossip

It is not wrong "to talk about the neighbors" in the spirit of friendly interest; to congratulate them in prosperity and to commiserate them in adversity; to be interested in all events in the lives of other people that come to one's knowledge in open and above-board ways. Polite people who exchange pleasant compliments face to face, also speak courteously of the absent. It is a radical rule, seldom obeyed, never to say anything about a man in his absence that could not be said without embarrassment if he were suddenly to come upon the scene; and never to ask any questions about his personal affairs that could not be addressed to him personally. There are innocent exceptions, as when you are plotting Christmas surprises and quizzing Aunt Fanny to find out what Uncle Jacob "would like." Or, you may impulsively praise Laura when talking to a friend, though diffidence might restrain you from saying so much in Laura's presence. These "innocent exceptions" you can always make, for you know what impulse inspires them. It is a very different impulse from the "envy, hatred, malice, and all uncharitableness," some one of which—or its subtle variants—actuates the backbiting gossip.

Polite People Speak Courteously of the Absent

I must not leave this phase of conversational manners without answering your question: How rebuff impertinent curiosity without resorting to the brusque retort, "None of your business." With self-command one may receive the shock of a point-blank question, and yet retain one's composure sufficiently to reveal nothing in face or manner, while making a general response impersonal in tone and amplified in phrasing, the answer that tells nothing more than you choose to tell, and that drifts easily toward some other topic. This delicate, but very pointed evasion politely conveys the full significance of that most dignified rebuke: "What is that to thee?"

How to Rebuff Impertinent Curiosity

You are seldom under obligation to discuss your personal affairs or the affairs of others when talking with anyone who is not directly connected with those affairs; but when for any reason you think best "to explain yourself," be sure that your words are so explicit that your meaning cannot possibly be mistaken by any intelligent person. In this, you are protecting yourself personally and socially; also you are showing due respect to the one with whom you are conversing. And never forget to make an equally sincere effort to understand other people; and where understanding stops short, to refrain from impertinent inferences.

It seems to me that if we would all obey these two rules, gossip—idle or malicious—would die a natural death; and charity that thinketh no evil would take a new lease of life.

I cannot too emphatically urge every young person to study logic and to practice debate. The lawyer and the clergyman are no longer supposed to be the only men prepared to "make a speech"; many of the most energetic and convincing speakers are practical business men "who only speak right on"—like Marc Antony (though, like him, they know what they are talking about). Anyone is liable to be called upon to "make a few remarks." Whether you expect to speak in public or not, you should

Study Logic and Practice Debate

be a clear-headed citizen. When every boy and girl has learned to think logically, the "independent" voter will no longer be at the mercy of the wily demagogue whose cleverly-constructed "illicit process" misleads unthinking crowds who are not trained to detect fallacies.

Sympathetic Attentiveness

Again let me emphasize the thought—a somewhat paradoxical one—that if, in polite society, you would be accounted a brilliant conversationalist, you must also learn to be a good listener. One's own remarks cannot be pointed and relevant unless one pays strict heed to those of his *vis-à-vis*. We may all bring the gift of sympathetic attentiveness and lay it on the social altar. The apathetic listener is the assassin of wit. Our gayest *bons mots* die on our lips, as we gaze into the dull, lacklustre eye of the companion who is not honoring us with even half of his attention, or who is so eager and impatient to speak himself that our words hardly brush the surface of his consciousness.

CHAPTER XVI

CORRESPONDENCE

AN EXCHANGE of letters is like a conversation at long range and at long intervals; but with marked differences. A conversation is extempore; a letter is deliberate. A conversation is a quick exchange of brief sentences in which two (or more) speakers co-operate in developing a varied train of thought that one person alone would not have developed; a letter is composed of sentences or paragraphs in which the writer gives well-rounded expression to his own thought, for the time being; his correspondent answering in a similar series of remarks, linking his rejoinder to the comments of the first writer but not necessarily adhering exclusively to the same subjects. The converser must be instantly and instinctively responsive; his bright idea is perhaps lost if it occurs to him a minute too late. A letter writer may slowly and reflectively reply; his second thoughts are often his best.

Comparing a Conversation and a Letter

A fluent talker is not always a ready writer, nor is a ready writer always a fluent talker. They have the same command of language but not the same way of commanding it; so the good talker is often at a loss to write out that which he says with no effort; while the good writer is often slow of speech in general conversation. It is easy to see how a person who could readily bear his fragmentary part in the lively interchange of talk might not so readily evolve a connected chain of ideas by himself; and also, it is easy to see how another person who could write his own opinions in orderly sequence might become confused by the unlooked-for turns in conversation. Young students need not feel discouraged if they encoun-

The Fluent Talker and the Ready Writer

ter either of these difficulties in their early days of social preparation. Everybody has more or less of this experience. Education is a balancing process chiefly directed to the strengthening of the weaker talents. By persistent drill in both oral and written expression everyone may hope to become equally skilful with tongue and pen—a polished conversationalist and a ready letter writer.

Education a Balancing Process

In the course of acquiring these closely related accomplishments the student discovers the contrasts that we have noted, and the reasons why he cannot talk just as he would write or write just as he would talk. Felix will understand why at first he found writing so peculiarly difficult while talking was as easy as breathing—for him. He may recall that for his classmate Walter it was just the other way, which argues a temperamental difference between the two boys, each of whom probably gained some useful hints by watching the "just the other way" of his chum.

Perhaps you have watched them both with a fellow-student's interest. There was Felix, brightest chatterbox of the younger set, whose never-failing wit kept his comrades on the qui vive; yet, Felix would walk a mile out of his way to talk to somebody rather than to write the letter that somehow never would take shape under his restive fingers. And diffident Walter, conscious that he never appeared to advantage when challenged to speak without preparation, would steal off by himself and write the most charming letters. In the school societies Felix volubly led the discussions of ways and means; but if resolutions were to be drafted, or formal communications sent abroad, Walter was made chairman of the committee.

Two Classmates with Opposite Talents

In their later discipline in the "world of affairs," each was compelled to master his difficulty. Felix, traveler and journalist, has become an admirable correspondent; and Walter, most practical of business men, now vigorously addresses the manufacturers' club, and talks

delightfully at the dinner table. How each boy has developed, to the surprise of everybody—except his teachers! They knew what was "in the boy," if only it could be educated to the surface. Perhaps you think I talk too much about these boys—who are so often in my thoughts; but it is because I am quite sure that I am talking to hundreds of others just like them, who will accomplish as much or more with the same hope-sustained effort.

Developing Latent Talents

To return, let us note certain other differences between a letter and a conversation: An attractive manner adds to the charm of conversation, while a forbidding aspect hurts the effect of the same words; in one way or the other the personality and presence of the converser modifies the significance of anything that he says. Correspondence lacks the advantage of direct communication, but it also escapes the disadvantage. A written word has its fixed value regardless of who writes it. (This is assuming that the writer is not otherwise known.) The personality of the letter writer is veiled (except as it is dimly shadowed forth in the stationery and the handwriting—faint hints of character and taste). If our correspondent is a stranger we learn little about the man himself; nothing, if he chooses to make the veil impenetrable. We may exchange letters for months or years and remain less acquainted than we are with one whom we have met but once—face to face, eye to eye, voice to voice.

Personality as Revealed in the Letter and Conversation

All of which is a preamble to the conclusion, that since correspondence of itself tells so little personally, it should tell unmistakably whatever it does tell. In a conversation the explanatory phrase swiftly overtakes the faulty speech and arrests misunderstanding; in a letter, what is written is written. It is a document "of record"; it cannot be changed in the next moment, and therefore the letter writer should be cautious; not secretive, but more reserved as to the subjects discussed and more precise

in the phrasing than the conversational communication might need to be. Even in the informal friendly letter it is wise to limit the discussion of intimately personal matters, and to be conservative in the expression of sentiments or criticisms; to-morrow's events may change the current of judgment and sympathy, and one may wish that he could recall his too impulsive words. A letter (like a conversation) may be frank and friendly without being unguardedly confidential. Write too little rather than too much; and write nothing, rather than write the regrettable word that cannot be erased.

A Word of Caution to the Letter Writer

MATERIALS FOR SOCIAL CORRESPONDENCE

Stationery

Letter paper is preferably the folded sheet, square or nearly square; slightly longer than wide or wider than long, according to fancy; to be folded once horizontally to fit the accompanying envelope, which is cut with a deep flap either in a point or in the square wallet shape. The letter size sheet for ladies' use measures five and a half by six and a half inches (one way or the other). Men's stationery is about one inch longer or wider. For notes, a smaller size in similar shapes is used.

Proper Shape and Size of Stationery

For informal invitations and brief messages the correspondence card (with envelope) is favored. The card is plain, or stamped with initial letters in gold or in colors; or, like fine letter papers, the card of selected quality is engraved with the home address. The latest Tiffany cards give the street and number, the city and State, in full, the phrasing extending across the top of the card, thus:

Five hundred and ten West Norman Street
Clayville, Maine

The paper is heavy cardboard (pearl-white) and the stiff envelope is of similar tint and finish. These cards,

like the very fine heavy letter papers, are beautiful for formal or holiday use; but the less expensive papers of lighter weight are more appropriate when the informal message of every day is to be sent.

Fine correspondence papers are also put up in tablet form for those who prefer to write their familiar letters on single sheets, as many do; especially if a very thin paper is liked, and the writing is to be only on one side. This is entirely a matter of individual taste; and the tablet paper with its appropriate envelope is as elegant as the folded sheet if elegantly managed. The tendency seems to be to treat the tablet with less respect and to write more carelessly. The letter is likely to look as though it were thrown together casually on odd scraps of paper, unless care is taken to select uniform leaflets, page them consecutively, fold them exactly, and so preserve the appearance of system. To insure a good effect, the paper must be of good texture and finish; a cheap tablet is not the basis for an elegant letter.

Use of Tablet Paper

Pearl-white is the standard color for the best stationery. Cream-white is second choice; after that, pale gray or faint blue are concessions to all lovers of color. If young people prefer pink, green, dark blue, etc., or papers with borders in contrasting colors, they are permitted to use these in their correspondence with one another. When they write with any degree of formality, or when they write to an older person, it is more suitable and respectful to use the pearl-white or gray. Mourning stationery (as always) is distinguished by the black border, wider or narrower, around the edges on the face side of papers, envelopes and cards.

Appropriate Tints of Letter Paper

Stationery for casual business use and for general purposes is of all sizes and shapes and qualities, and is governed by no law except the general rule to use all things appropriately. There is the cheap tablet that has supplanted the slate in the schoolroom; this "scribble paper" has many domestic uses also. There is the low-

priced note paper by the pound; the typewriter papers, if the machine is used; the commercial note, ruled and unruled, with its customary short-flap envelope, which is handy for circulars, bills, and other inclosures. The fact that such stationery happens to be around the house is not a sufficient warrant to use it when writing personal letters; for these various utility papers are not acceptable for social correspondence. If in the emergency they must be employed for that purpose, all the more care is needed to write carefully and to give an "air of dignity" to the message, to offset the disadvantage of its commonplace dress. It costs very little more to buy the conventional kind of correspondence paper; and it is a mark of good taste to make the nice distinction.

Business Stationery

There is not much to be said about business stationery. The typewriter being universally used, the papers that go with it are of standard sizes; and all qualities and many colors are offered for individual choice. Every business man knows what he wants. But any person who makes use of these papers in occasional business correspondence will not go amiss if he chooses a fine linen bond, conservatively white.

Ink and Pens

Black is the standard color of ink; and no other is desirable in regular correspondence. Red, violet, and gold are caprices, not fashions.

As to pens, personal choice rules. When I am advising a novice, I say: Choose the best safety fountain pen that is to be found; try the gold points until you find the one exactly suited to your hand; then buy it, take it home, and be happy evermore. With this pen you will not need your cut glass inkstands; though the pentray, blotter, penwiper and sponge, paper cutter, and the rest of your desk appliances are still useful as well as ornamental. If you prefer to dip the ink with an old-fashioned pen, use gold or steel as you like, keeping the pen point always

Choose the Fountain Pen

clean and bright. The inkstand should be two-thirds full, so that it is not necessary to plunge the pen to the depths. It should never be dipped into the ink more than one-third of an inch; and it should not clumsily strike against the neck of the inkstand in its passage to and fro, for in this process the ink becomes smeared over an inch or more of the penholder, and vexatious blots and stained fingers are the result. You can control this in your own domain; but you have discovered (in the contingencies of business) what a treacherous thing is the public pen at the post office or the bank desk, where careless persons have used it just ahead of you. Every person ought to use the public pen and inkstand as neatly as he uses his own writing outfit at home. (Perhaps he does!) Experienced writers are careful to observe this caution.

Neatness in Handling Pen and Ink

The writing desk that affords convenient space for all materials is a treasure to the leisurely and systematic writer. The small desk, commonly called the "ladies' desk," may hold all that the average letter writer requires. If we have only a table with several drawers, it may serve our purpose; or, if we have not even this, an array of suitable boxes will keep our materials in good condition; and the top of a handy stand, or the large desk pad laid on our lap, will answer as well as the baize-covered slope of the escritoire. A box of stationery, a blotting pad, and a fountain pen are easily carried wherever we go; and our chatty summer vacation letters may be written on the porch, or in the lawn swing, if it be our mood to escape from the workaday environment of the conventional desk. We appreciate its complete furnishings, most assuredly; but we are no longer shackled to the old-fashioned "secretary"; the fountain pen has emancipated us.

Emancipated by the Fountain Pen

Still, freedom does not mean carelessness. Under the simplest conditions we can write, sign, seal, and deliver a perfectly neat and correct sample of social correspondence; and, judged by its style and finish, no one should

be able to tell whether our letter was written in the library or under the apple tree.

THE COMPOSITION OF A LETTER

Instead of giving many sample letters we will analyze a few examples by way of discovering some of the ways in which informal notes and letters may be written on the inspiration of the moment, and the more formal letter, with more deliberation. Beyond the general rules to which all writers must conform letter writing is an individual expression. Every letter writer has his own message; no letter is successfully written if the writer is copying the exact words of somebody else. Let your letter be your own; who else can do your thinking?

Mission of the Sample Letter

The example letter may illustrate style, rhythm, and spirit; a study of the example may help the inexperienced writer to start his own phraseology to running smoothly, the idea and the word on parallel lines, carrying the train of thought evenly to its destined expression. The mission of the sample letter is not to supply exact words and phrases, but to guide your practice in mental gymnastics, and thus develop originality.

One of the brilliant after-dinner orators of our day is reported to have said that when, on any day, he knew that he was to be called upon for a speech, he trained himself to fluency of expression by reading four or five pages of Macaulay; usually walking the floor as he read aloud, or recited from memory, until his own thoughts seemed to strike the same pace. The effect was, that when a few hours later he arose to speak, his words came spontaneously, tumultuously, as though carried along by the Macaulay momentum. He did not repeat Macaulay's words; his subject was not related to Macaulay's subject; but the buoyant spirit, the animated style, the instant choice of the correct word and the elegant phrase, indicated the admirable mental agility that he attributed to this elocutionary practice.

Studying Macaulay for Fluency

Let us take, for example, a particular letter and the replies, and test our ability to picture the situation.

A Letter of Invitation

Forty-four Elmwood Place,
Minneapolis.

My dear Mrs. Cameron:

Please come with your family and basket, and join us in a social picnic at Minnehaha Park, at ten A. M., on Wednesday, June twentieth. We hope that our little company will include the Westons, the Randalls, and the Montieths (tribe of Donald); and possibly the Thurstons.

Hoping that nothing will prevent your giving us the pleasure of your company, I am, as ever,

Cordially yours,
Josephine Rothier.

Friday, June Fifteenth.

Reply—Acceptance

Four hundred and ninety-four Roxbury Street,
Saint Paul

My dear Mrs. Rothier:

What a vision of sylvan beauty comes before me, as I read your kind invitation to meet you at Minnehaha on next Wednesday! Happily, I know of nothing that can prevent our joining you; and the children are—as usual—delighted with the suggestion of a picnic.

Thanking you for including us in your party, and anticipating a very pleasant time with so many congenial spirits, I am

Sincerely yours,
Rose Cameron.

Saturday, June Sixteenth.

Reply—Regrets

My dear Mrs. Rothier:

Thank you for remembering us so kindly. It would certainly give us much pleasure to join you and the others of your party in the delightful picnic that you are planning for next Wednesday. But Charles is absent from home, and Clara and Louise both have studio engagements for that day; so that only little Marie and I are left—an inadequate fragment of a family, for picnic purposes. So we must be denied the pleasure of being with you this time; but I hope that later we may arrange another park picnic for the same group of good comrades.

With regret for ourselves, and wishing you all a very happy day, I am

Ever yours,

Rose Cameron.

Now, I have never invited such a party to a picnic at Minnehaha, but I can imagine how it would be to do this; nor am I Rose Cameron with a household of young people to chaperon, but I know how it would seem. So I write as I think Mrs. Rothier and Rose Cameron would be likely to write.

But, we might imagine that Rose Cameron (for reasons of her own) does not wish to accept. In that case the "regrets" already imagined would be fulsome and deceitful. To meet this contingency a different letter of regret must be composed. Suppose that you do the imagining for this letter:

Meeting Another Contingency

You are Rose Cameron, invited to go to Minnehaha Park. You ask yourself, What do I know about Minnehaha Park; what do I care about it? If nothing, then you are indifferent from the start. But you may know, and care. You instantly picture that romantic spot: the perpendicular wall of plunging foam at high water; the rainbow mist veiling the deep leafy glen. You hear the steady boom of the fall, and the rippling protest of the creek on its stony bed below, hurrying to bear away the lavish outpourings that Minnetonka is sending to the Father of Waters—a "rush order" that stops neither night nor day forever! You see it, you hear it; its unique charm draws you irresistibly. You must go. Besides the trolley trip thither is always a pleasure in itself; which of the four interurban lines will you choose? For any one of them will take you directly or indirectly to the legendary home of Laughing Water. Another operation of the reconstructive imagination, and you see: the University line, showing the rapid commercial development of the Twin Cities; the Como-Harriet line, curving through park-way and suburbs, past Fair-grounds and Univer-

Considering the Attractions of the Invitation

sity (pride of Minnesota); the Selby-Lake line, giving a panoramic view of the college and residential section and suggesting the charming social life that centres at the Town and Country Club and along the River Boulevard; or, the Snelling line, sweeping through the Reservation, past the historic old fort where the slumbering round tower echoes the bugle call of the gallant Twenty-eighth Infantry, while on the bluff across the creek cluster the buildings of The Soldiers' Home—dreamy reminder of fifty years ago. You see this all, in a few seconds of thought; so far as the trip is concerned you are eager to go, and you will go by the Snelling line.

When Objections Arise

But—vague demurrer—at the same time another picture has been faintly haunting your subconsciousness. It comes to the surface now: Do I care for Mrs. Rothier's party? Would it be agreeable to go to Minnehaha with this company? When your answer was "yes" you could easily write either of the cordial replies that we have already imagined for Rose Cameron. But now we are assuming that your answer is "no." This company is uncongenial to you; you much prefer to visit Minnehaha under different conditions. In fact, there may be one or more of the party with whom you distinctly do not wish to picnic; really, and finally, you will not go.

Brief, Non-committal "Regrets"

Query: What will you say by way of "regrets"? You cannot write a brusque refusal in four curt words; Mrs. Rothier deserves something better than that in response to her courteous invitation to you. So, whether you approve of her chosen group or not, you can thank her for her kind remembrance. The spirit of the reply should be truly responsive to the spirit of the original letter, whatever the attendant circumstances. So, though you are not disposed to spend a day at Minnehaha with the Monteiths, you are pleased that your friend Mrs. Rothier cared to invite you. Let your appreciation of her regard be the keynote of your reply; then there will be neither bluntness nor insincerity in your regrets, when you write:

My dear Mrs. Rothier:

I very much regret that it is not feasible for us to join you at Minnehaha Park on the twentieth instant. I appreciate your cordial invitation, and thank you for so kindly remembering me and mine.

Wishing you ideal picnic weather, and a very happy day, I am

Ever sincerely yours,

Rose Cameron.

A Convenient Analysis

Let the detailed analysis that we have followed out in this case serve to suggest the way in which you may (by swifter mental process) prepare your mind for composing a definite, sincere, and courteous message, under whatever conditions:

1. Visualize the situation.
2. Realize the emotions.
3. Arrive at opinions or decisions.
4. Choose the language that accurately and politely conveys your thought to the person whom you address.

The Facile Expression of Childhood

By the way, do you remember the way you children used to play? Wearing your mother's long skirts elaborately draped (of necessity) you enacted the comedy of "Very Fine Lady," in utter forgetfulness of the prosaic realities around you. You remember, you always liked to be the stately "Mrs. Atherton," while your little sister played the aesthetic rôle of "Miss Gertie Ashton." It was easy enough then to imagine. Such glib interchange of complimentary chat, such voluble inquiry and response, such untiring effort to be the hospitable hostess and the appreciative guest!

If you could have kept stenographic notes of these conversations you would now have the material for many a message, written or spoken, that you think it so difficult to formulate to your liking. When you have a "composition" to write, you sit pensively biting the tip of your

penholder, wondering if you can ever possibly think of anything to say! When you were aged eight or thereabouts you never stopped to inquire, you just opened your mouth and said. It is a pity that we leave the land of make-believe and self-forgetfulness at so tender an age, a pity that embarrassing self-consciousness grows upon us as we grow up, restraining spontaneous utterance and counseling us to restrict our speech—if indeed it does not silence us altogether. When we are face to face with some unusual demand for expression—a composition or a letter to write—we are compelled first of all to wake up our dormant imagination and summon it to our aid. We must see things clearly before we can take sufficient interest in them to discuss them.

The Dormant Imagination of the Adult

Of course, you do not expect to write imaginary letters; but your imagination must be just as active, to make vividly clear to yourself all the circumstances and relations that control the spirit of any real message that you would write. Lively enthusiasm for the subject imparts elasticity to both thought and expression. English composition, the bugbear of many an undergraduate, is simply the process of giving tangible form to the thoughts that are floating, too often vaguely, through our minds. No wonder they shrink bashfully into the corners, when we do so little to encourage them to come out. Can we blame them if they refuse to appear in the shabby dress that our neglect compels them to wear? Is it not our duty to clothe our "brain child" in as handsome a garment as our means permit?

Imagination and the Real Message

THE ORDERLY SEQUENCE

An orderly way of thinking shows in orderly expression, particularly in writing. With no one interrupting, or forcing digressions, the letter writer's sentiments and opinions unfold in natural order. Lacking this same order, the letter seems flighty; it reminds us of a restless moth fitfully fluttering from flower to flower; there is no

telling where it will go next or where it will finally settle. We read the erratic emotional letter with vague dissatisfaction; but when a chronicle of incidents shows similar flightiness positive confusion results.

It is the art—or artifice—of the novelist to begin his story with a striking incident that really belongs in the heart of the plot, the real beginning being summed up in a casual résumé; which is all very well in a novel when we are more interested in the outcome than in what led up to the happening. This transposed order would be impossible on the stage, where all the incidents must follow in historic sequence. When an informal letter is a simple narrative of events, the same logical order is required.

The Informal Letter Must Not Transpose Order

It is plainly to be seen that even in a long letter repetitions will not occur if the order of the narrative is followed. If your story is to be complete you must not omit any important incident. You may be frank or reserved, as you please, in revealing your sentiments; but remember that a cordially friendly letter includes some self-revelation. Naturally, you will be more communicative to one correspondent than to another; no two people inspire us to say quite the same things.

If you have read "Two Years Before the Mast" you have discovered its charm: in the unbroken continuity of its narrative. The book has literary and historical value besides; but what strikes us most is, that it carries us with it. We do not sit in our cozy chair and read about the voyage; we go along. We sail with young Dana down the Atlantic coast; we cross the line; sailing on, to Terra del Fuego, we round the Cape and sail up the long Pacific coast; past South America, past Central America, on to the coast of territorial California, then a lonely shore where only a few half-deserted missions marked the stopping-places of the slow sailing vessel; on, as far north as the mission of Saint Francis, where we hear the thoughtful sailor boy remark that "if California ever

A Study in Continuity of Narrative

becomes a prosperous country, this bay will be the centre of its prosperity." More than three-quarters of a century have passed since young Richard Henry Dana made this first-recorded prophecy of the Golden Gate. We have only time to smile appreciatively; then we are sailing again, homeward bound, over the same long water course, this time down the Pacific coast; the voyage broken at intervals by stops at lonesome shore stations where hides and tallow—brought from some unknown interior—are stored for the ship to collect; and where the sailor's "shore leave" means the trudging and rowing back and forth, carrying this crude cargo aboard. We work with them, as sturdily as we can. Then, on we sail around Cape Horn—buffeted by storms such as only the Cape can boast—and, mercifully brought out of the trough of the sea, we again sail on, up the Atlantic coast—until once more we are at home, in Boston. For two years we have been with Dana, literally day by day. Dull as were the incidents of the voyage, dreary as many of the happenings were, we have escaped not one, as each day forged a link in the chain of logical sequence that makes "Two Years Before the Mast" a classic.

Two Years with Dana

This book was not a letter; but it might have been a series of "home letters" if postal facilities had then been what they are to-day. As things were, it was written up from the pages of a diary, which closely resembles correspondence, in that both have the same ultimate purpose to be a social communication. It is a serial letter, held in reserve for future delivery. In style and spirit it is sufficiently like a letter to be a good example to any letter writer who attempts consecutive narrative, even to the extent of recording the events of a single day. Read it, to cultivate your sense of order; if you have already read it, read it again—and again; for that is the way to read the classics.

The Diary and the Letter

When the chatty letter discusses several unrelated subjects or events, there is no sequence, necessarily; the

writer takes them up one after the other in such order as they occur to him (depending upon which interests him most). Confusion is avoided by clearly stating the time and place of each of these unrelated happenings, by disposing of each one in its own paragraph, and by not reverting to the same subject several times in the same letter. If any subject of serious import has been mentioned, as illness, it is not amiss to revert to this matter at the close of the letter, with some expression of interest and sympathy. Naturally, if one topic in the letter was plainly the main issue, and the other topics were only casually mentioned, it would be proper to revert to the main issue in the closing lines.

Unrelated Subjects in a Letter

FAMILIAR CORRESPONDENCE

Informal "newsy" letters include family letters, and letters passing between friends who live at a distance and who keep each other posted as to local happenings of interest. Such letters represent the extreme of informality, and sometimes the extreme of irregularity. There is no excuse for lack of sequence in even the most informal of messages.

Useful Outline for a Family Letter

Suppose that you are writing the "family letter" to your uncle and his family; you might follow this order:

1. Answer his messages cordially; with suitable comments on the subjects mentioned in his last letter.
2. Give news of friends in whom he is interested—beginning with the inner circle of the family.
3. Speak of yourself—your location, occupations, recreations, etc. Be as communicative as you like, but not egotistical.
4. Refer to local events that your uncle may enjoy hearing about—a concert, a lecture, civic movements, etc.
5. Current world events (so far as you are accustomed to discuss these subjects).

6. In closing, revert to personal thoughts; sending any messages entrusted to you by other members of the family, or friends; and closing with your personal message that assures your uncle that you are truly his loving nephew (or niece).

Many informal "school-girls' letters" might follow a similar outline. Especially, should eager and heedless youth remember the order of one, two and three. Observe that one does not start at once to talk about one's self, filling the letter with one's own doings and sayings, and then, as an afterthought, crowd into a hasty postscript: "I was sorry to hear that your mother has been so ill; I hope she is better now." One who is truly sorry—and polite—will say this on the first page of the letter (and also revert to it before closing).

Talking About Yourself First

I have said that you should answer the messages of your correspondent. True; but you will use your own discretion about pursuing the subject. You need not follow a cue that is offered to you, if your own judgment does not approve. Make such response as courtesy and good will dictate, but do not extend the discussion. As in conversation, so also in letter writing, tact often leads you to drift away to other themes, though not abruptly, not austerely, certainly not unkindly. It might be the friendliest thing you could do, thus to discourage unwise comments by your correspondent, who may some day thank you for giving him a timely lesson in discretion and reserve.

Friendly Correspondence Between a Young Man and a Young Woman

A friendly correspondence between a young man and a young woman is like a social conversation. It takes the place of a "call" when miles separate congenial friends; perhaps when one or the other is traveling, or located for a time at some place of interest. The soldier boy and the midshipman find this exchange of letters enlivening; and the girls at home equally enjoy hearing about unusual happenings in far-away regions. This style of let-

ter is not a love letter, any more than a man's afternoon call is a courtship. Yet, it is different from the letter that one man writes to another man, or that one girl writes to another girl. There may be a bit of gallantry, a spice of coquetry; but there is a distinct avoidance of the sentimental or the intimately confidential—which either means nothing, or means too much, for a letter of friendship. Current events, literature, and the incidents happening in one's immediate neighborhood, furnish abundant material for readable letters.

Extended Correspondence Out of Style

Extended correspondence between ladies and gentlemen used to be one of the polite accomplishments (the "Life and Letters" of these literary people being subsequently published). It is not so commonly cultivated to-day; for lectures, clubs, books and periodicals offer so many other outlets—and inlets—for the flow of thought on a vastly increased number of subjects. But, in the course of social events, every man and woman writes occasionally a letter of "the social call" type—if we may so distinguish this style of letter. The only injunction is, keep such correspondence true to type.

LETTERS OF SENTIMENT

The Emotional Letter

It is difficult to give advice about the writing of an emotional letter; the writer alone knows what he feels, and how much of his feeling he cares to express. Though the sentiment is very real, he may find it hard to write the letter, because of diffidence or self-consciousness. Exact models of such letters are valueless, since each case is individual. The general directions for writing social letters apply in all cases, whatever the sentiment expressed.

In the social circle there is frequent occasion to exchange messages of congratulation or of condolence. In a neighborly spirit, all gentle and refined people are sympathetic; a delicate fellow-feeling is one of the elements of good breeding. Yet, this mild benevolence is not the keen sentiment that stirs the heart of a devoted friend.

When acquaintance is slight, a personal letter of felicitation or commiseration (except under very unusual conditions) would be as intrusive as a personal call. When such conventional overtures are in order formal acquaintances send cards.

Long association does not always argue intimate sympathy; so, the "old friend"—so-called—would better not write the letter of sentiment under compulsion; the forced effort shows either in stiffness or in effusiveness. It is better to be silent than fulsome; if strong feeling is lacking it should not be simulated; and in such case the "old friend" may fittingly send the card; or, a few lines on the correspondence card may bear the limited, but sincere, message.

Whether to Write a Personal Letter or Send a Card

Granted that you are perfectly sincere, do not try to intensify the impression of yourself by intense language. You cannot send your voice and manner by post, try as you may. Say in plain words what you cordially mean; and the friend who knows you will, by aid of his own memory and imagination, invest the words with your personal manner. Any attempt to make this impression by using strong adjectives and adverbs results in what looks like affectation if not actual insincerity. As an expression of manner the "gushing" style of correspondence is misleading, for it may suggest a manner that is not yours. Some of the most expressive and impressive words I ever read in a letter were singularly unaffected; yet there was a touch of individuality that brought the writer visibly before me—each word illuminating some feature or expression. I think that the secret of this power to invoke the memory and imagination of the reader lies in the single-hearted sincerity of the writer; there is nothing so searching or so revealing as truth.

The "Gushing" Style of Correspondence

Letters of sentiment and affection include family correspondence, letters of friendship, and love letters. When Father, absent from home, sends you a letter, you are sure to share it with the rest of the family circle; some-

times you read to your friend Ella an especially interesting letter from your common friend Ada; but your love letter from Paul—or Clarice—is exclusively your own (except that you may impulsively show it to that dear confidante of yours, Mother).

But Mother trusts you; and while she is sympathetic, she is not curious. Neither will I be curious, or too ready to suggest what you should say in reply. I assume that you know how to write a logical, polite letter, so far as form goes; and that whatever thought or feeling possesses you will be expressed in appropriate words. Beyond that, the letter, if serious and earnest, concerns no third party. The "love letter" that is shown to all of one's chums and made merry over, is merely an incident in a flirtation, or a phase of gallantry or coquetry that may be witty and harmless, but that is usually utterly nonsensical, and often extremely indiscreet. Such a letter we do not classify with dignified correspondence; certainly, it is not a love letter, though it may be so dubbed by one's laughing companions.

The Letter You Do Not Share

Then, what is a love letter?

First, it is prose; and second, it is poetry. There may be prose without poetry; but there is no true poetry that is not based upon true prose. Emotion and sentiment have no reason to be except in relation to facts and conditions. "All for love and the world well lost" (as commonly quoted) voices not love, but infatuation. Love can lose nothing; it conserves all things. Who "achieves" in the world: the lover or the misanthrope? Listen to what Longfellow says about that:

What Is a Love Letter?

"Ah, how skilful grows the hand
That obeyeth Love's command!
It is the heart and not the brain
That to the highest doth attain;
And he who followeth Love's behest
Far excelleth all the rest."

From which it appears, that the lover may be a very practical man, and *vice versa*. Classic literature bears out this theory; the sublimest poetry is an apotheosis of the sublimest prose; the epic poem—loftiest expression of genius—is a chronicle of heroic deeds.

The Modern Lover Is Practical

You may think this out, at your leisure. The present application is this: The young man of the present day must answer many practical questions before he dares to think of romance. He is no dreamer; but he has a wide-awake prophetic vision. He sees his shining goal; and just as clearly he measures the rugged foot-path that he must travel, day by day, to reach it. The alarm clock that routs him out in the pitch darkness of a winter morning is the relentless summons to a strenuous day. The making of an American business man is not a romantic process; it is the sternest sort of realism. So it is well that in his "hours of ease" the "uncertain, coy and hard-to-please" girl diverts the youth's attention, and claims her place in the scheme of his future. That future! He lives it, dreams it, breathes it. He seldom talks about it, even to his friends; with people in general he is shrewdly reticent. So, when his letters to the girl of his choice are full of impulsive confidences—reports of to-day's doings, forecast of to-morrow's imminent duties, hints of ambitions and hopes yet to be unfolded, and with it all the open or subtle appeal for her sympathy, her counsel, her moral support of every worthy purpose that actuates him—well, I think it looks as though these ambitions and hopes were closing in around that particular girl.

The Modern Love Letter Is Prosaic, Yet Poetical

He may be unconsciously revealing this; and she may not realize that he is paying her the most exclusive compliment that a man can offer, in thus taking her into his confidence in the matters that vitally concern his personal future. But when they both understand and appreciate this, and when further he tells her unreservedly that the crowning hope of all is, to found the happy and prosperous home of his own, where she is to be the chosen minis-

tering angel—then, I consider that the heart of the manly young lover "is inditing a good matter."

If you are very young and romantic, Paul's prosaic love letters—four-fifths business and one-fifth sentiment—may disappoint you; but remember, Clarice, that nest-builders have not much time to sing; a few loving chirps here and there prove that the song is in the heart of the worker, if not always on the tongue. There is as much true-lover devotion in Paul's practical home-building (plus the chirps), as there was in the moonlight serenade beneath your grandmother's lattice, when the somewhat idle swain sang:

Four-fifths Business and One-fifth Sentiment

"For it's O my love, my love!
And it's O my dear, my dear!
It's of her that I'll sing
Till the wild woods ring
When nobody's nigh to hear!"

It all comes to the same thing. While Paul builds prosaically the home for time that may mean so much for eternity, attuned to the pounding hammer and the rasping saw, the same rhythmic melody runs: "For it's O my love, my love; and it's O my dear, my dear!" You must be deaf indeed, Clarice, if you do not hear it, and know that Paul is building for permanency—and so, for happiness. Something like this—to my fancy—is the present-day love letter of the average man, none the less poetical for being so naïvely "like prose."

It presents an abrupt contrast to the flowery epistle that was formerly the conventional model. A century—or less—ago, the love letter ignored everyday business; it had to do with "romance," which was a thing apart. Life—real life—was full, then as now, of stern actualities; but when a man was writing to the idol of his heart, far be it from him to mention these things; everything must be *couleur de rose,* even though they both knew that it wasn't. Naturally, romantic rhapsody was

The Flowery Love Letter of Olden Times

the characteristic of the love letter. Clever people composed beautifully sentimental effusions and polite society felt obliged to write very beautiful imitations of them. Whether the writer or the recipient took the extravaganza seriously or not, it was accepted as "the correct thing." It was not uncommon for a person who had some literary facility to write these letters for other persons less ready with the pen; and the man who could frame and fashion a graceful love letter to order could easily earn an honest shilling now and again—*sub rosa.*

A Study of Famous Love Letters

Do not think that I mean to say that romance is eliminated in this practical age; the human heart does not change. Romantic rhapsody lurks in the modern love letter; in some rare moods the message may be almost wholly a song of the heart. If the melodious phrase fails to come readily to mind, the letter writer may get the keynote and the rhythm by reading such models of romantic correspondence as have become a part of our literature. Famous love letters have been printed, long after the hands that penned them were dust. Certain of these I have never read; I will never read them; their mutual heart-throb I have no right to hear.

But I did read the rather artificial love letters of Victor Hugo (to Adele), with undisturbed conscience and with literary curiosity; "for to see, and for to admire" his rhetorical resource; he invents so many varieties of forms in which to state the one simple fact, "I love you." It is a masterly example of paraphrasing. We turn eagerly to each successive letter, wondering, "Now, how will he say it?" There are few people in literature—or out of it—who could ring so many changes on three words; for these three words are the sum and substance of the whole volume.

Stating the Fact, "I Love You"

Probably the typical love letter, long or short, prosaic or poetic, is always an exegesis of that text. And given the text, and an understanding of the general rules for polite correspondence, any man ought to be able to write

his own love letters; for here if anywhere originality and spontaneity should assert themselves. Still, if the lover's emotion and imagination combined do not carry him beyond the text, he might get some verbal inspiration from Victor Hugo, though I do not advise any American boy to copy that exuberant model. The average American girl would be considerably surprised, to say the least, if she received a Victor Hugo love letter. The quick-witted American youth with a nice balance of common sense and poetic sentiment will strike the happy medium between Victor Hugo and Sam Weller.

The Happy Medium Between Victor Hugo and Sam Weller

When it comes to the crisis of a proposal of marriage, however, conversation seems more desirable and effective than correspondence, though this depends on the individual. There is the difference already remarked: Felix will go to her, *per se,* and torrentially pour out all that is in his heart; while Walter will go into seclusion and write her his beautifully phrased avowal, and transmit it by mail. The written "proposal" lacks the sustaining of voice and presence; but, on the other hand, the bashful lover may make a better showing at long range. If mutual understanding already exists the written proposal may come without abruptness, as a natural sequence in events. Then it is not "the unexpected" but the long-expected that happens. If the intention has not hitherto been evident, the letter comes more "suddenly" than the spoken word, because in conversation manner foreshadows speech. Each suitor may be successful; but, all things considered, I am inclined to think that Felix will have the best of it.

The Written Proposal of Marriage

Aside from love letters, in the course of social correspondence we are sure to write some intimately personal letters that are meant to be read only by the person addressed; and yet, through accident or carelessness they may fall under the eye of another and less sympathetic reader. Unfortunately, we cannot control the fate of our letter after we drop it into the box; which consid-

eration may sometimes warn us not to write the letter at all. But, challenging fate, we can always write the most emotional message with such dignity and delicacy that we need not feel chagrined to have our letter "proclaimed from the housetop," should it ever be subjected to impertinent publicity.

In conclusion: From this lengthy discussion of correspondence, one thing you will surely discover: That letter writing is a constant challenge to your independent judgment—constant, because no matter how many letters you have written, the next one that you have to write will be a new challenge. It is like turning over the kaleidoscope; there are the same pieces of colored glass, but never the same combinations. Conditions are not quite the same; moods vary. The inspiration of the moment to-day is not the inspiration of to-morrow's moment—not because shallow sentiment suffers a fickle change, but because the mind though steadfast, and the heart though fixed, are perpetually unfolding. You are glad that your dearest friend can write you to-day something that was not in his mind or heart to write yesterday; and that the message that will impel your pen to-morrow morning may be something that you are not aware of at sunset this evening. Is it not fine that so much that is worth having is always on the way? I think that John and Mary understand what I mean; we are pretty well acquainted now. Our spirits have been attuned to harmony of thinking on so many subjects.

Letter Writing a Challenge to the Judgment

If you have something to say, the impulse to say it, the discretion to govern the impulse, and the language in which to express your ideas, you have the essentials of a letter. Cultivate the vision; keep to the listening attitude of soul, and greater inspiration will come, to make your letters not only academically correct, but vitally impressive; exerting in their special field a personal and social influence that is second only to that wielded by the ideal conversation.

The Essentials of a Letter

THE LETTER-WRITING MOOD

The best letters are written when the writer is at his normal best in temper and spirit. Abnormal moods, as anger, exasperation, resentment, or the vague depression that cannot be at once traced to its cause, are states of mind that unfit one for polite letter-writing. Real troubles and definite causes for anxiety we may confide to our friends; counsel and comfort we may exchange in times of need. Letters must sometimes bear sad messages; the heart may be bowed down, but if the spirit be bravely sustained light may shine in darkness. Not so, when vague irritability, or moodiness, shadows the soul. A letter written when the mind is not in good working condition cannot be well thought out. It may have the shape, size, color, and general outward appearance of the perfect fruit of reflection, and yet be all unripe. Did you ever taste a persimmon that looked temptingly yellow, only to make a wry face and discard the deceptive thing? An unripe letter may be just as disappointing; it is sometimes best to wait for the mellowing process. The more serious the subject under discussion, the more need there is to be perfectly sure that the persimmon is ripe.

Moodiness Unfits One for Letter-writing

I doubt if we are ever justified in inflicting our capricious moods on anyone else; and certainly it is a deliberate infliction whenever we write a moody letter and deliberately post it; for while this is unfair to our correspondent (who may have done nothing to deserve it), it is even more unjust to ourselves.

If you intend to send your photograph to a friend you want it to "look like" you; that is, to look as you do when you are looking your best, for that is the only photograph that you are ever willing to admit to be a correct likeness. Suppose that the "proof" shows you wearing your least agreeable expression (correct at the instant of taking, perhaps; but, oh dear! you hope that no one but the blasé photographer will ever see it!), with angular lines deepened and redeeming curves mercilessly

The Snap-shot of Your Face

ignored by the relentless camera. Do you send that picture to your friend? Indeed, no; you tear it up, declaring that you would never send "that caricature" to anyone!

Did you ever, similarly, tear up the letter that you had written in some tense "mood"? (I have done this.) Or, were you in any one case unwise enough to send it, with after regrets? (I have done that, too, in days gone by; so I know whereof I speak.) The letter that you write is a snapshot of your spirit. If you are so careful not to give your friends a picture of your physical features that does not "do you justice," be even more careful not to send them the worst possible likeness of your soul. You need not make an exaggerated effort "to look pleasant," or assume more cordiality than you can honestly feel; you would not send an "affected" letter any more than you would send a simpering photograph of your face. But you may honestly straighten out the angularities and round out the curves; or, in other words, banish the moods that misrepresent your real self; and so make your letter—calm, discreet, polite, and friendly—the faithful image of you "at your best." Then it will surely appeal to the best in your correspondent and win a response in kind.

The Snapshot of Your Spirit

This is not mere sentiment; it is the most practical advice that I know how to give you, and I can vouch for the results if you follow the advice. Friends will grow friendlier, and enemies—if any there be—will be won over. One of the staunchest friends I ever knew was a foe transformed by a sincere, tactful and well-timed letter. There was just provocation; but if the battling mood had dominated the writer at the critical moment there is no doubt that the mutual antagonism would have been perpetuated and intensified. As it was, lifelong hostility was superseded by lifelong fealty. So slight a touch may turn the scale. Think of this when you are tempted to write a tart, stinging letter.

The Conciliatory Letter

FORMS OF ADDRESS

Letters to dignitaries are addressed with due formality.

In writing to royalty the following forms are correct: At the heading of the letter: "To The King of ——, Sir." Signed: "I have the honor to be, Sir, Your Majesty's most obedient servant." Address on the envelope: "His Majesty, The King, at ——."

A prince or a princess is addressed: "Your Royal Highness."

In writing to a duke he is addressed: "My Lord Duke." Signature: "Your Grace's most obedient servant." Envelope: "His Grace, the Duke of ——." **In Writing to Royalty and Peers of the Realm**

Other peers are "My Lord." A baron is addressed by the title: "The Right Honorable, The Lord ——."

The Bishops and Archbishops of the Church of England are members of the House of Lords; and so are addressed: "My Lord Archbishop (or Bishop)"; and "The Right Reverend, the Lord Archbishop (or Bishop) of ——."

The Pope of Rome is addressed: "Your Holiness." Signature: The same as to a king. Envelope: "His Holiness, Pope Benedict, Rome."

A cardinal is addressed: "Your Eminence." Envelope: "To His Eminence, John Cardinal Farley, Baltimore."

A Roman Catholic Archbishop is addressed: "The Most Reverend John Ireland, Sir." Envelope: The same title; or, more briefly, "Archbishop Ireland." **In Addressing Church Dignitaries**

A Roman Catholic Bishop is "Your Grace," and "The Right Reverend ——"; or, "The Reverend (name), Bishop of ——."

A Protestant Bishop in the United States is addressed: "Most Reverend Sir." Envelope: Personally, "The Right Reverend David H. Greer, D.D."; or, officially, "The Right Reverend, The Bishop of New York."

A Dean is: "Reverend Sir." Envelope: "The Very Reverend, the Dean of ——."

An Archdeacon is: "Reverend Sir." Envelope: "The Venerable, The Archdeacon (name)."

Clergymen of all orders everywhere are properly addressed as "Reverend Sir"; titles and degrees are variously indicated as either "Rev. John Hall, D.D."; or "Rev. Dr. John Hall."

A college professor is addressed by this title; abbreviated to "Prof." on the envelope.

A physician is "Dr. William Crewe," or "William Crewe, M.D."; either prefix or suffix, not both.

Military and Professional Titles

All these titles are personal and belong to the holder for life. Military and naval titles are likewise permanent, and are always combined with the name in the address.

In signing a letter an officer writes his own name only. For explicit identification he adds his title below:

John B. Duer
Lt. Commander U.S.N.

Political titles are used officially during the term of office; and socially, by courtesy, thereafter.

Senators, Congressmen, Mayors, Judges, and other high officials are "The Honorable ——, Sir"; or, "Dear Sir."

A governor is addressed: "Sir," or "Your Excellency." Envelope: "His Excellency the Governor of New Jersey"; or, briefly, "Governor Fielder."

An ambassador is "Your Excellency"; or, if he is a titled Englishman, "My Lord."

"Sir" or "Madam" is always a respectful address, whether to king or to commoner, when no more specific address is in order.

In formal correspondence the titles and phrases are written out in full in the inside of the letter; but abbreviations, if necessary, may be made in writing the address on the envelope.

One's own baptismal name is signed to a letter; no

titles are prefixed (as "Mr.," "Mrs.," or "Miss"). If an unmarried woman when writing a letter to a stranger wishes to indicate her proper title, she writes it in parenthesis before her name—but detached—thus: "(Miss) Ethel Crewe."

A married woman signs her own name; as, "Sarah Willis Crewe." If she is writing to a stranger, or to any person who may need to be reminded of her husband's name, she adds below her name, in parenthesis, "(Mrs. William Crewe)." But she must not sign this name and title alone to her letters; nor, on the other hand, do her correspondents address an envelope to her as "Mrs. Sarah Willis Crewe," for during the lifetime of her husband she is "Mrs. William Crewe" (unless she is active in club life, and for some reason allows her personal name to be used in that connection). Or, if she is a physician or an attorney, or is engaged in business in her own name, her personal name is used in professional or business correspondence. This has nothing to do with the social rule stated above.

Signature of a Married Woman to Her Correspondence

When formal notes are written in the third person, one writes his own name as another person would write it, thus: "Mr. John B. Duer regrets his inability—"; or, "Mrs. William Crewe requests the honor—."

A woman does not write social letters to a man except for a specific message. A man answers a woman's letter at once.

When joint invitations are sent, however informally, for your folks to visit our folks, usually Mother invites and Mother accepts—in the name of the respective households. This is one of the ways in which Mother should always be the recognized hostess, no matter how active, socially, her daughters may be. The latter only show their ill-breeding, when they elbow their mother into obscurity.

Mother Invites and Mother Accepts

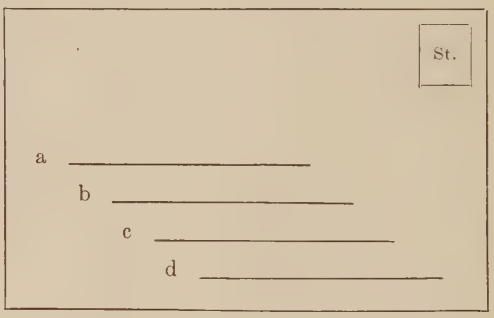
When writing for information, or on any business that calls for a reply, a two-cent stamp is enclosed. A self-

addressed and stamped envelope may be sent if an individual is addressed; business firms usually prefer to use their own stationery.

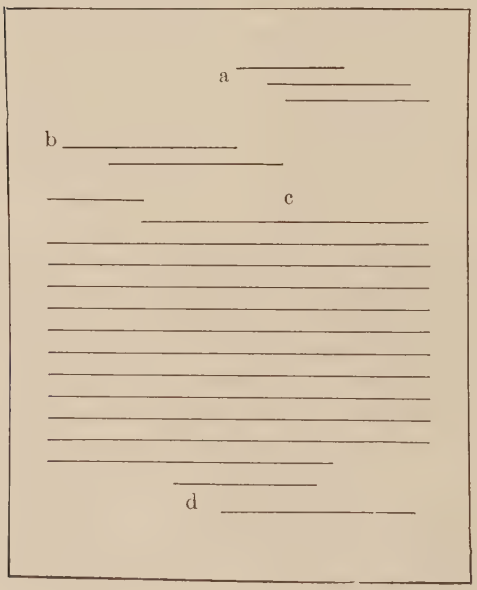
Address on the Envelope

Some people think that it is superfluous to write the name of the State on letters sent to the principal cities, New York, Chicago, etc.; but there is no particular sense in the omission, and the complete address is more orderly. The County was formerly required; but it is optional now, since the postal department has weeded out duplicate names of post offices in the same State.

The writing on the envelope takes this form. There is just one proper place for the stamp, the upper right corner. (a) Name, (b) Street and number, (c) City, (d) State.



Letter Page Spacing



The letter page spacing is here suggested. (a) Heading: Street and number; City and State; Date. (b) Address, followed by "Sir" or "Dear Sir." (c) Body of letter. (d) Signature, preceded by the complimentary phrase, "Yours truly," etc.

SEMI-FORMAL CORRESPONDENCE

Letters of invitation, acceptance, regret, etc., range through all degrees of formality and informality; but they differ from the chatty personal letter in being very brief, and confined to the one subject of the moment.

A written invitation implies a special personal compliment; and the reply should indicate a personal appreciation of this courtesy. For this reason it is always proper to answer any invitation that comes in the guise of a friendly note, even though the impersonal card invitation for a similar affair might not require a reply. The note in reply should take its tone from the invitation, cordiality responding to cordiality. Usually these invitations by personal letter are quite informal and conversational in style; but they should be terse and, as before said, strictly to the point.

The Written Invitation and Its Reply

Take for example the same dinner invitation that has been illustrated in the formal (engraved) style on page 98, and write it in the form of the personal note:

Four hundred and ninety-four Rockview Avenue.

My dear Mrs. Sheridan:

We are giving a little dinner on Thursday, October third, at seven o'clock, to introduce our friend, Miss Raleigh, of Baltimore. Mr. Jones joins me in the hope that you and Mr. Sheridan will give us the pleasure of your company on that occasion.

Form of Invitation

Cordially yours,
Emma B. Jones.

Friday, September Twenty-seventh.

Answers to invitations are sent to the lady of the house, though the husband may have joined in the invitation.

(Acceptance.)

Eighteen Willow Terrace.

My dear Mrs. Jones:

Mr. Sheridan and I are delighted to accept your polite invitation to dinner on October third. We anticipate

with pleasure the opportunity to meet your friend, Miss Raleigh.

Sincerely yours,
Alicia Sheridan.

(Regrets.)

Form of Reply

Mr. Sheridan and I both deeply regret that urgent engagements for next week prevent our acceptance of your kind invitation to dinner on October third. We especially regret missing the pleasure of meeting your friend, Miss Raleigh.

Cordially yours,
Alicia Sheridan.

(The same heading and address.)

Use of the Typewriter in Social Correspondence

Formal invitations and any strictly conventional announcements are usually engraved; but when the engraving is not convenient or expedient these messages may be handsomely written, with the same wording and spacing. The typewriter is not accepted for formal social correspondence. However, the typewriter has been extensively domesticated; and like that other innovation, the telephone, it has measurably conquered conservative scruples by demonstrating its utility. With the typewriter in the home library, many persons prefer to use it when writing informal social letters. Once in a while, protest is heard against the substitution of cold, impersonal type for the familiar, characteristic handwriting of an old friend. If you have an old friend who cherishes that sentiment, it is polite for you not to send him or her a typewritten letter. But your progressive uncle, weary of deciphering your characteristic illegibility, may welcome the type substitute. You, young people of the new times and the new manners, will agreeably conform to what you know to be the preference of your correspondent; especially—most especially—the aged one, who cares (more than you suspect) for the old-time habits and associations.

BUSINESS LETTERS OF THE HOME

The business letter of the office is beyond our province. But everyone has occasion now and then to write a business letter. The written order for commodities, groceries, dry goods, etc. (in the same town), is practically superseded by the telephone order; but similar orders out of town are usually sent by mail as heretofore.

Some Convenient Forms

A Direct Order by Mail

(Impersonal in address.)

Greenport, New Jersey,
June 18, 1916.

Hendrik Hudson's,
New York City:
Music Dept. (Victrola)

Please send to me, C. O. D., by suburban delivery, the five Victor Records listed below:

No. 64311
" 35265
" 35167
" 64399
" 74167

Address: Mrs. A. B. C.,
465 Wayne Street,
Greenport, New Jersey.

A Letter to the Publishers, Renewing a Subscription

(Indirectly personal.)

191 Alton Street,
Woodlin, Mass.,
Dec. 15, 1916.

The Watch Tower Publishing Company,
850 Fourth Avenue,
New York City.

Gentlemen:

Enclosed please find a postal Money Order for $2.50; to renew my subscription to The Watch Tower, for the year 1917.

Respectfully yours,
John Reader,
{ 191 Alton Street, }
{ Woodlin, Mass. }

The repetition of the address, in parenthesis, might not be necessary, when the letter is written at the same place; but the name and the subscription address are thus associated at once. If the letter were written from some other place, it would be important to give the proper subscription address when signing the name. A word of caution will not be out of place in this connection. In writing business letters or orders, exercise especial care to make the signature and address legible.

Care as to Address

A Letter Conveying a Business Request

(More directly personal in form.)

The Leasowes,
Lenox, Mass.,
August 10, 1916.

Mr. R. D. Wellblom,
The Wellblom Piano Co.,
Boston, Mass.

Dear Sir:

Will you kindly send a piano tuner (preferably Mr. Lubin) to my Lenox home, not later than the fifteenth instant, as the pianos are to be used at a musicale on the seventeenth.

I mention Mr. Lubin particularly, because he has for several years taken such excellent care of both the piano and the organ in my Boston house. However, if he is at present engaged, please send without delay anyone else whom you consider expert, and greatly oblige

Yours truly,
Charles von Weber.

The Pen or the Telephone

If within reach of a telephone, Mr. von Weber would probably "long distance" this message, instead of writing; unless (time permitting) economy suggested the two-cent stamp rather than the forty-cent toll. For the relative cost plays an important part in saving the written message from the "innocuous desuetude" into which it may fall some day, if telephone tolls ever compete with letter postage.

A Letter Conveying a Strictly Business Order

794 Westover Street,
Wagner, Ohio.
September 8, 1915.

To Bownes Bros., Express Co.,
24 King Street,

Sirs:

The enclosed postal card, sent to me by the freight agent of the B. & O. Railroad, gives an accurate description of seven boxes of household goods bearing my name and address, and now at the freight station awaiting my orders.

Will you please get these boxes, and deliver them to me this afternoon, and oblige

Yours truly,
Leo Regulus.

This message could not so well be sent by telephone, since the letter and postal card would be required as the expressman's voucher for authority to get the boxes. However, a second telephone message to the freight agent, requesting him to deliver the goods to Bownes Bros., would meet the case. Undoubtedly, the telephone, if available, would be used; still, it is well to know how to write the order, if necessary. The business-like telephone message is phrased with equal brevity.

Note that the requisites of a business letter are brevity, clearness, and point. Deliver your message or state your request definitely; use as few words as possible, and confine your remarks to the business in hand. Further, the business message, however terse and impersonal, should be politely phrased, without the curt ellipsis that used to be considered an indication of brisk business. It is not so regarded now; the briskest business writer I know is a master of "good English."

Requisites of the Business Letter

BUSINESS LETTERS OF INTRODUCTION OR RECOMMENDATION

These two ideas are not to be confused, though one letter sometimes includes both. A business recommen-

dation might be given when the personal introduction was not needed, the parties being already known to each other; or, the letter of introduction might be given to the stranger, when the writer knows too little about the technical requirements to recommend anyone for that particular business; in which case he merely introduces, leaving it to the applicant to state his own business.

Introduction and Recommendation Distinguished

A person may ask for a letter of introduction, when what he really wants is a recommendation. If you are asked to give such a letter, find out which letter is wanted, and decide whether you are in a position to write it. If not, candidly and politely excuse yourself; for neither letter carries much weight unless you can speak with authority.

An introduction, merely, is a personal or friendly favor. A recommendation is based not upon friendship but upon the business fitness of the applicant. The sentimental appeal has no place in an application for a position demanding exact skill or training.

For instance, do not write this sort of a letter, which well-meaning friends sometimes do write:

The Kind of Recommendation Not to Write

My dear Fred:

I take pleasure in introducing to you my dear young friend, Serena Hope, who desires to secure a position that will insure her a living income. She has suddenly been compelled to seek some means of self-support; and as I know your ready sympathy for young people, I do not hesitate to ask if you can give her a place in your general office, where, I know, you employ a number of young women clerks.

If you can do anything to help this worthy young girl, it will be greatly appreciated by her family.

Your sincere friend,

Seth Kindheart.

Imagine the state of mind of "my dear Fred" when he reads this suave demand upon his "ready sympathy." He finds in the letter not a word as to specific prepara-

tion for work; what can this "dear young friend" do—who probably never "did" anything in her life? Has she the remotest idea of what her duties would be, if she joined the "number of young women clerks"? The quickest answer to this letter will be "regrets that no vacancy exists, and that no prospect—" For the systematic business man seldom can afford to "give" a clerkship to an inefficient "dear young friend"; you might as well ask him to take care of your pet kitten. That sounds "hard-hearted"; but such is life—in the business world. A bright young man of my acquaintance succeeded to the management of a large office force; I said to him: "Now, I suppose you can give your sister Bessie a good position." He smiled inscrutably, as he answered: "No, I am paying her to stay away." Knowing the girl, I caught the humor of the reply. And this was the attitude of a generous and affectionate brother—in business; so, what could you expect of a stranger?

Recommending Inefficient Girls

Now, suppose another letter to be written, on a strictly business basis, thus:

My dear Mr. Underwriter:

Will you kindly consider Miss A. B. C.'s application for a position in your general office? She has just completed the full course at The Denville Business College, ranking third in a class of forty-one. If you will give her a hearing she can speak definitely for herself.

A Proper Recommendation

I am pleased to call your attention to Miss A. B. C.'s letter, because I know her to be a girl of superior character and intelligence; as to whether her business skill measures up to your standard, you must be the judge.

Very truly yours,
Seth Wisehead.

In case of a vacancy there is a chance that Miss A. B. C. will be summoned to take the test, fairly and squarely. If she is not up to the mark, she will not feel personally aggrieved by her temporary non-success (which is not the same as failure, you know). Having discovered her

weak points, she will simply work harder, become more thorough, and try again, until she wins—on her merits. When seeking a position, her own letters of application, though written to a personal acquaintance, are terse and formal, rigidly excluding the personal appeal. In such business correspondence there are just two questions to be considered: What is to be done, and what you can do. The employer to whom a letter of application is addressed seldom has time or patience to wade through a mass of irrelevant details, and he is more than likely to fling the discursive appeal aside unread. Thus he may lose in you a really able assistant, and you will fail to win a coveted position. State clearly but briefly your qualifications for the post you desire, omitting all statements of your personal necessities and obligations.

Exclude the Personal Appeal

CHAPTER XVII

LOVE'S YOUNG DREAM

THE special attraction that makes a nice boy and girl admire each other supremely—for a time—does no harm to either of them, so long as it does not become a silly infatuation. The boy's impulsive choice of the one girl bears a faint prophecy of the man's ultimate choice of one woman, sometime in the beautiful far-off future. But neither the boy, nor the innocent girl whose heart beats a little quicker at his coming, is conscious of this, except as the idea is thrust upon them by premature suggestion. The older persons who tease and ridicule them are responsible for brushing the down from this early peach.

I am speaking of the well-brought-up boy and girl. It would insult them both to assume that their liking for each other could in itself be any detriment to either. But school boys and girls in general are exposed to mixed influences; and the chances are that they might get foolish notions, and talk and act indiscreetly. It is well for young people, "thus constrained," to reflect that the polite boy and girl when mutually attracted are more than ever delicately respectful in their conduct toward each other. For thus does true love honorably reveal itself; thus do its first foreshadowings appear.

The Boy-and-Girl Romance

Children who do not habitually confide in their parents are not likely to tell their romantic fancies to Father and Mother. Diffidence, and the dread of meeting only impatient disapproval, lead them to keep these thoughts to themselves. Consequently, the boy and girl meet elsewhere oftener than at their homes. They are too persistently together at school; and when coming and going

they are inseparable. Their names are linked in the flippant talk of their joking schoolmates until everybody in the village knows that Sadie is Sam's "best girl." Their respective parents are probably the last ones to hear this bit of gossip, unless brothers and sisters chatter about it at home, to the transient discomfiture of the victims. Even then little attention is paid to "the nonsense" by the preoccupied parents—sometimes I might say, the nonplused parents.

If Sam and Sadie could have told Mother all about it, as Philip and Doris did, they might have kept their youthful romance dignified, earnest and poetic to the end; besides escaping the notoriety that is always an adverse contribution to reputation as a whole. For the blunders of youth are too often the things that a critical world best remembers about the man or the woman.

Telling Mother All About It

THE STORY OF PHILIP AND DORIS, AGED FIFTEEN

Philip had mentioned Doris rather frequently, and Mother began to speculate. Finally she asked a leading question: "Doris is a very nice girl, I judge?" Philip said, "Yes, indeed!" The next day he had more to say: "Doris is a beautiful girl, Mother; I just love her!" The ice being broken, he went on, impetuously: "And I think she likes me; for I gave her an American Beauty rosebud yesterday, and she had it yet to-day in the vase on her desk—and she put fresh water on it—" "Yes?" said Mother; "it was polite for you to give it to her; and it is very appreciative for her to keep it fresh." "Oh, but I am sure she cared about it," persisted the boy; "for she threw away the dahlia that Roger gave her yesterday—" Mother nodded: "Perhaps she doesn't care for dahlias." "Oh, but this was a fancy dahlia, all variegated and curly-curly; really, Mother, don't you think that she thinks most of me?" Mother had to laugh at this; but she hastened to say: "It does look a little as though Doris thought you were a very

Mother Hears About Doris

A ROMANTIC SPOT.

pleasant boy; but don't attach too much importance to a little thing like that." (O Mother, had you forgotten your own little dried rose locked in the inner drawer of your old rosewood writing-desk? To be sure, you were a little older than Doris when Father gave that to you!)

But Mother was not so unimpressed as she seemed. Day by day she listened indulgently to school bulletins: that Doris "had on" a pink hair-ribbon to-day; that Doris had the best composition in the class; that Doris was "given a solo" in the music period; that Doris had an "excuse" to go home at noon; that Doris drew a wonderful blackboard sketch, etc. Mother did not remember all of the items; they seemed rather uneventful, to her; but the manner in which they were communicated left the composite impression that Doris was *ne plus ultra.*

Philip's Absorbing Interest in Doris

Philip and Doris attended different churches; so they met only during the five days at school. Years after, Philip—with awed surprise at himself—confided to his cousins: "Why, girls, there was a time when I could sca-rce-ly live from Friday till Monday!" But, in the day of it, he never told this, even to Mother.

But Mother had eyes. She talked it over with Father; together they diagnosed Philip, and thereafter Father and Mother watched him with mild solicitude such as they had felt when he developed a slightly perceptible case of measles. Philip had all of his baby ailments that way; so they hoped that this, too, would prove to be a light attack. As in the other cases, their best judgment favored letting it run its course, with the conditions if possible made favorable to speedy recovery without complications. This seems a wise plan; it is said to be dangerous for the measles to "strike in." Perhaps some of the troublesome cases of young fancy are aggravated by too much active disapproval at the outset. So Philip was, so to speak, put under a course of home treatment, with his Mother in charge.

Allowing the Attack to Run Its Course

Doris' mother was an invalid who seldom left the house

and but rarely received visitors. Consequently, the social responsibility of chaperoning these babes in the wood was undertaken by Philip's mother. She called on Doris' mother; and later, sent various invitations to Doris, which were cordially accepted. Mother invited Doris to tea, with a group of classmates; she allowed Philip to invite Doris to drive with them now and then. She was in the habit of securing a generous number of tickets for the regular lecture and concert course of the little town; so Philip was allowed to invite Doris—in his mother's name—to join the select group of young people whom Mother chaperoned to these entertainments. On every occasion Philip with much dignity escorted Doris; that is, they went together, with Mother, sometimes Father, or whoever else made up the party.

Philip's Mother Entertains Doris

Several times Philip had the pleasure of taking Doris alone, for a drive; they went skating after school, or to the occasional school entertainments. And when he went thus on his own responsibility, Mother would say, "Remember, you are 'Philip my king'." And Philip, kissing her good-bye, would answer, "Yes, Mother!" And Philip always remembered.

Another thing Philip remembered—with very brief admonition from Mother: he refrained from any marked monopoly of Doris' society at school. They met cordially and frequently, but not familiarly; and no one there, not otherwise enlightened, would have detected their exclusive preference. This was their parents' idea—and theirs—of correct manners in public.

Meanwhile, Father kept an eye on Philip's report card, gratified to find that the averages stayed up to the mark. Once, when Philip's blue eyes rested too absently on the diagram that he was drawing for the seventeenth proposition, Father, glancing across the library table, inquired mildly, "Can't you get it, Son?" Startled from his reverie, Philip answered, "Oh, yes, Papa; it isn't very hard"; though his cheeks went pink as he wondered

Father's Watchfulness

whether Father's eyes had detected the "Doris" scribbled in the southeast corner of the pad. But if Father saw it he was too polite to notice it; while Philip attacked his geometry with renewed energy, and arrived at his Q. E. D. without further reminders. What, fail in his lessons? Not he!

And so, the idyllic winter went by, rapturously happy for Philip, serenely if somewhat passively sunny for Doris; and by the time summer vacation came, and a trip to the coast for Philip and a sojourn at Montreal for Doris separated them, the little romance had run its roseate course and faded into the neutral tints of a well-ripened friendship.

End of the Little Romance

That was the way in which Philip's case was managed. The method was successful because the conditions were ideal. The boy was well-bred; the girl was modest and refined. The Mother was loving, discreet, and dignified; the Father (though in the background) was her ally and advisory counsel. The Mother had every facility in means and leisure to carry out her plans, in which she had the co-operation of the girl's mother. The same systematic scheme is not feasible in all cases; but the essential point was this: that the young people, while frankly attached to each other, associated on the high plane of mutual respect, sustained by a graceful observance of the conventional proprieties, subject to just the kind and degree of restraint that banishes constraint, and happy in the knowledge that they had the confidence and sympathy of their dignified elders (whose repressed smiles often gave them an unwonted gravity of countenance).

An Ideally Managed Case

Both Philip and Doris have long been prosperously settled in life, each happily married—to somebody else, of course. As they look back to "old times" and whimsically quote, "There's nothing half so sweet in life as love's young dream," no regrets (thanks to Father and Mother!) are mingled with their gently amused memories.

This is a true story. How does it compare with the crude instances of silliness that you have witnessed, when the boy and girl were without discreet oversight, and both were more or less reckless in behavior? We need not say more of such cases. It is more profitable for us to dwell upon the better model; and to conform our own lives to the standards fixed by the best class of society.

Studying the Better Model

THE CASE OF PAUL AND CLARICE

But, what of the case of Paul and Clarice, now of the junior-senior rank—Paul, in his first Tuxedo, Clarice, twisting her long curls into a Psyche knot? They are quite superior to being "managed" as Philip and Doris were!

Certainly, they should not need the same definite oversight that they needed two or three years ago; presumably, their social education has advanced since then. Enjoying the large liberty now allowed to the younger set in the average social circle, they consider themselves to be already "in society" (though they fancy themselves more grown-up than they really are). One sign that they are yet in the fledgling class is the extraordinary inconstancy of their evanescent boy-and-girl romances, in which the eye of the expert can detect no essential difference between the idyl of Philip and the border ballad of Paul. The epic event is yet remote.

Superior to Being "Managed"

Still, there is no mistaking the fact that they think that they are very seriously "interested." Paul asserts that Clarice is the only girl—so far as he is at present aware. (Of course, he has forgotten freshman Dorothy and sophomore Ruth.) There are a score of worthy and fairly good-looking boys in the middle distance; but Clarice, at this moment, can perceive none of them through the expansive halo that surrounds Paul. (I believe it was Charles, last year.)

I fear, my dear young people, that your fancy is yet too plastic to hold permanent impressions. But never

mind; you are quite right here and now, Paul; Clarice is a sweet, lovable girl (though a little imperious); your recognition of her beauty and worth does credit to your taste and judgment. And Clarice, I fully agree with you that Paul is a fine, manly fellow, handsome enough to be the hero of your girlish dreams. If you are both of the same mind five, or ten, years hence, I will cheerfully say, "Bless you, my children." But, in the calculation of chances I am by no means sure that I shall have that pleasure. It is extremely unlikely that this early attraction (I might better say, any one of these numerous attractions—past, present, or to be) will be your ultimate choice. Once in a while we hear of a golden-wedding couple who claim to have been faithful sweethearts from their earliest school-days; but such instances are so rare as to be paragraphed in the daily papers. The chances are that your case will never command this notice from the Associated Press.

Evanescence of the Ordinary School Romance

And therefore, I argue that you, Paul and Clarice, need to be just as careful as Philip and Doris were, to let transient events pass in due order. This caution prohibits familiarities in speech and manner, love-making in avowal, promises and extravagant protestations of devotion, and the freedom of behavior that goes with the impulsive words; all probably soon to be recanted with embarrassment if not with chagrin when the dream has passed like the mist of the morning.

No matter how you feel about it in this transient present, let impulse wait on judgment; avoid the error (so often committed by the inexperienced) of accepting magnetic fascination as a guarantee of enduring congeniality. The two qualities have nothing in common; they are seldom found in combination. Be wise; guard your self-respect by your reserve, for the sake of the hoped-for happy future. If the choice is permanent, it will bide its time: was ever mutual loyalty weakened by mutual respect? The lover's devotion that cannot stand the test

Guarding Self-respect by Reserve

of conventional probation, surely will not stand the test of a lifetime. So far from discouraging the growth of a real attachment, the social conventions are your safe pilots through a rocky channel where many an unguarded craft meets shipwreck.

A Word to the Non-susceptible

Possibly you, dignified postgraduate, are thinking that Philip and Paul, though well-authenticated instances, are not universal types; that the majority of your classmates, including yourself, went through school and college and arrived at the years of discretion without having any juvenile affairs of the heart to hinder the businesslike prosecution of your studies. I am glad that you did; provided, that you have not cultivated a stoic mood that matures into a hard nonsusceptibility. It is not desirable to be absolutely fancy-proof; it is a sad lack to be incapable of romantic sentiment. Really, of the two I would rather you were Philip or Paul than that you were the cynical Casca who scoffs at their illusions. Still, if you luckily escaped "entangling alliances" while you were in school, so much the better for your scholarly "concentration." And this may be absolutely true of many of you.

The Flippant Flirtation

As for the rest of you, if you recall certain episodes you may grant that you did have some "passing fancies," though nothing serious; you were merely playing the game of flirtation that you have seen older and sillier people play even more foolishly than you did. You admit this, as though to prove yourselves quite out of range of this lecture, but you are mistaken; you are stepping exactly on the target line.

I have gone happily with you along your sunlit path; will you not "go a mile with me" along the road of sober reflection? First, we reflect that it is the flippant flirtation, rather than the sincere (even transiently sincere) boy-and-girl romance, that demoralizes the high school report card. Remember, Philip's work did not suffer; it is safe to infer that his earnest wish to please

Doris made him the more proudly ambitious to excel. With Philip in mind, it is not mock-heroic to quote:

"Thy voice is heard in rolling drums
That beat to battle where he stands;
Thy face before his fancy comes
And gives the battle to his hands."

For, sincerity—at fifteen or at fifty—always means inspiration.

But, did ever the face of a frivolous girl come before the fancy of an equally frivolous boy, and give to his hands any battle worth winning? Certainly not; superficiality never inspired anybody. If this boy and girl are graduated, their teachers usually have to do a weary amount of prodding and pulling to get them up to the minimum percentage for "passing." So much, for the practical effect of this frivolity on your school work.

The School-Work Suffers

What of the personal effect? That, too, is easily noted. Whatever blinds a pair of flirts to their own triviality, the dispassionate third party observes them with flaw-finding discernment. The first thing that strikes us is, that they are frittering away their own capacity for a sincere attachment. I have seen them sometimes, rather late in life, trying to be "truly in love"; and it reminded me of Esau, finding "no place of repentance, though he sought it carefully with tears." So much, for the personal effect.

Losing the Capacity for a Sincere Attachment

And what of the social aspect? Like all artificial social relations, sentimental pretense is "obsolescent" in this age of common sense. If we accept the testimony of the eighteenth century novel, there was a time when heart-breaking was a fashionable accomplishment, when the coquette who could boast the greatest number of "conquests," and the coxcomb with the highest score as a lady-killer, were the reigning belle and beau. To the twentieth century mind such notions are ridiculous. We read the tale of sentimental woe with literary joy, politely

hoping that the report of casualties is "greatly exaggerated" (though there is an undercurrent of mirthless criticism that I will not stop to suggest here).

Whether society is growing better or only more discriminating, we classify morals and manners more exactly; even the melodramatic novelist and playwright show a better understanding of what is right, and what is wrong; ergo, of what is proper, and of what is not proper. Perfidy in love, however daringly portrayed, no longer masquerades as "romance." Every person knows that flirting with intent to deceive is affiliated with crime and scandal. Pointless experimenting with romantic sentiment, merely to feed vanity, may lead to no serious results; but ethically the two phases of trifling are at opposite ends of a sliding scale that conscience condemns and conventionality pronounces bad form throughout.

All Flirting Is Bad Form

Then, must Paul be a recluse, Clarice a wallflower? Not at all. The trouble with the "triflers" is, that they have not yet learned the difference between the archery of flirtation and the tennis interchange of wit and compliment that the bright young man and young woman enjoy in each other's society. Socially-trained young people do not hastily imagine themselves "in love" or misapprehend one another's "intentions." They know—to parody the familiar proverb—that the course of true friendship ever did run smooth. Its sparkling waters flow serenely to the great current of life, while on the opposite bank a more impetuous torrent pours its treasure into the main stream, both contributing to keep the broad river up to its normal level. Boys and girls of our John and Mary type do not confuse the two tributaries. They know how to be witty, graceful, self-respecting, deferential, whole-hearted, "heart-free" comrades. Such fellowship is social education; it develops all the charm that a girl possesses to be the object of the honestly chivalrous regard of her boy friends, just as it appeals to the manliness of a boy to be admitted to trust-

True Friendship Between Boys and Girls

ful companionship with girls of the sterling class. And they maintain this happy association only by keeping the conventional law unbroken.

But what if the chivalry is superficial, the trustfulness imposed upon? This might happen; but those who are conservative in their own behavior are least likely to be misled by fancy or deceived by artifice. In your senior English class you read "The Idyls of the King," that exquisite exponent of the ideals of love and chivalry; you recall Queen Guinevere's wail, in her late—too late—repentance:

Mistaking Launcelot for the King

> "We needs must love the highest when we see it,
> Not Launcelot, nor another."

Launcelots are numerous; King Arthur is one. You need not heedlessly mistake the false for the true. Sincerity is always deferential. When a gay cavalier shows a disposition to be fulsomely flattering or flippantly free, the thoughtful girl decides: "This may be Launcelot, or another; it is not the King."

But some day, Clarice, among the gallant knights who haunt your queenly presence King Arthur will appear (it may be Paul, for aught I know!) to claim the stored-up treasure of your unspoiled heart. You will welcome "the highest" when you see it; and then, there will be nothing more for me to say.

I asked you all to "go a mile with me"; I hope that the walk has not been tedious. Lover's Lane is a "strait way," bordered with hedges that you may think rather thorny; the path may seem needlessly narrowed in places by over-reaching boughs that refuse to be lopped off; a hedge will not survive too much pruning. But, so logically do "the conventions" guard the most sacred fellowships, that when you have safely passed on to your fortunate destiny you will forget the briary restrictions—conscious only of the supernal fragrance of the hedge-rose.

The Hedges of Lover's Lane

CHAPTER XVIII

THE PLANT THAT GROWS FROM A SLIP

ONE of the sturdy rose bushes in Julia's garden grew from a slip that came from the old homestead garden in Nashville. Planted near the seaboard and many miles farther north than its native place, its chance of living was in question, until bud and leaf unfolding proved that rootlets were taking hold. And then, how it grew! Yet it was no wonder; the slip had been carefully planted in just the right kind of soil, and had been tended and watered according to the letter of instruction given by an expert gardener. Under these exactly suitable conditions the healthy slip had no choice but to develop into a hardy plant, adapting itself perfectly to its new environment, and growing, growing, until now masses of carmine buds and pale pink blossoms nestle amid luxuriant green foliage, their lovely color and insistent fragrance suggesting the figure that I am using—the plant that grows from a slip.

In Julia's Garden

A figure, yes; because I am really thinking of Donald, who left home in his teens to make his own way in the strange city a thousand miles inland; thinking also of Elizabeth, who left her country home to join a large group of typists in one of New York's commercial beehives; of Douglas, from southern Indiana, who went to Bangor to be a shipping clerk; of Juanita, who came from her Alabama home to study music in Boston.

A Figure of Speech

I think of these—all unsophisticated young people—each one of whom went out into strange surroundings, knowing no one and known to no one, personally and socially. Naturally, each carried certain business cre-

IN JULIA'S GARDEN.

dentials. Elizabeth and Douglas had the certificate or diploma of the business college. Donald made friends with the western hotel clerk on the basis of "knowing Dick," a popular salesman whose trips had brought him to Donald's town now and then; and whose name (registered last week) served Donald as a casual card of introduction to whoever happened to be around. As for Juanita, her sole identification was in a brief letter from the eccentric music professor (from whom she had taken lessons twice a week at the county seat) recommending her—or her voice—to the Boston teacher; a letter that answered this purpose merely. So that, conventionally speaking, these young people were decidedly alone, when they arrived at their respective destinations. We will not follow them further; it would be merely a story of social success here, and of social failure there. We may sum up the conclusions reached after having watched the outcome of these and similar ventures.

The Slips

Business in whatever line brings you daily in contact with many other people. This more or less impersonal encounter is not like companionship of choice; but constant association develops an informal sociability—discreet or not, as the case may be. Since, in fact, you are not "alone," the only question is, whom are you with? Is it someone assuredly trustworthy, and possessed of qualities that make him or her a desirable companion? Or, is it a chance acquaintance whose antecedents you do not know, and whose uncertain behavior leaves you in doubt? You should not be at the mercy of chance when forming a new circle of associates.

At the Mercy of Chance

When you go to a new place of residence you should have a reliable personal introduction, by letter or otherwise, that will win for you an immediate recognition in a reliable circle. Before leaving home, decide what circle you wish to enter; select the right person to introduce you to the right kind of people, remembering that the value of an introduction depends upon the character and

standing of the one who gives it. Perhaps your influential friend at home can introduce you to his or her influential friend in the new town; this is the most direct way to secure the entrée. But if this happens not to be feasible, conventionality finds other ways.

The Church Connections

If the young person is a church member, the pastor's letter to a brother pastor should open the way for admission to the church circle. The numerous young people's societies connected with the church, the brotherhoods, sodalities and guilds of whatever name (in all of which the social spirit prevails), are common ground upon which the accredited stranger is entitled to meet other young people of like faith.

The young man "alone" has the Y. M. C. A. or the Y. M. H. A. No religious or sectarian professions are required to secure the cordial help of these Associations for the most friendless man or boy who needs a "big brother"; and the young man of correct deportment who comes with a letter of introduction is sure to be met with a hearty hand-clasp and a welcome that amounts to a definite social recognition. Surely, the young stranger should be of very good fibre to deserve all that the Y. M. C. A. plans and provides for him.

The Y. M. C. A. and the Y. W. C. A.

Branches of the Young Women's Christian Association are now flourishing in many of the larger towns. A letter from the secretary of the home branch to any secretary elsewhere insures a welcome to the girl who is otherwise a stranger. Through the Association she finds a suitable boarding-place. She has the privilege of sharing in the quiet but genial good times for girls that the "Y. W." offers so generously. The local officers and the superior women in the community who give time, money and brains to the Association work, are the ever-ready counselors of any girl who desires and deserves their motherly guidance and oversight. The girl who seeks this guardianship is from the start sure of reputable surroundings. In social hours she meets refined girls who,

like herself, are self-respecting and aspiring. As acquaintance grows, the little circle widens; and "the girl alone" finds herself pleasantly established in society.

If the girl (or her mother) belongs to a club in her home town, she may be conventionally introduced to the secretary or some member of any other club in the federation.

These are typical ways in which the stranger may secure an introduction to a social circle that harmonizes with the individual character and the accustomed home surroundings.

I am aware that a variety of "personalities" are encountered in the process. Some people receive the stranger with almost mechanical courtesy, forgetting to follow up the introduction with any really social overtures, even in words. Others, alert to duty or eager for the joy of doing good, give the girl a cheery, homelike greeting. She must be equally prepared to meet impersonal civility or individual interest, and she must not be disheartened if "strangers" with the best of intentions are not spontaneously "friendly."

A Variety of "Personalities"

The girl thus introduced may cheerfully avail herself of any social opportunity offered, without too actively seeking it. Though correctly introduced, she cannot expect to be immediately entertained or even very much noticed. She will be politely greeted wherever met, but otherwise she may be left very much to herself. She need not resent this, or feel that her "introduction" has not amounted to anything. Nor, for her own sake, need she regret it. If she is a busy worker she will not have much time for social gayeties, and not much money to spend on dress; and if only now and then she has the chance to mingle with the right people on festive occasions, the few times will sufficiently attest her membership in good standing in this "more favored class" of society. The essential point is fixed; the formal introduction has placed her on a definite footing among people of good morals

Mingling with the Right People

and manners. Not only does she know which they are, but—more significant yet—they know who she is.

If, among the ladies of the new circle, there is one who is disposed to act as the chaperon to lonely girls (on formal occasions), the girl may be glad to accept the kind offer. Though she may never have been accustomed to chaperonage in her country home, she will find it greatly to her advantage in the larger town. Any girl must realize how much better this is than to be groping her way through an unclassified crowd, none of whom can vouch for her any more than she can vouch for them. Is not that a rather unpleasant thought: that these others may be eying you askance—not knowing who you are? Do not leave them in doubt; announce yourself.

The Service of the Chaperon

Many a young man feels independent, if not intolerant, of prim conventionalities, arguing that his business necessitates the mingling with unclassified crowds, where formality would be forced if not absurd. Very true; but he is much mistaken if he concludes that he does not need to be as discriminating as his sister is, when it comes to social affiliations. He will find that the right kind of social conservatism does not interfere with legitimate business freedom. He will also find that business freedom calls for no suspension of the business code of good manners.

Many a twentieth century girl, also, will protest that she does not need to be hedged about with conventional restrictions; she feels confident that, having the right spirit, she is safe anywhere. No doubt the informal girl of good principle and sharp discernment can "take care of herself" (with a subtle conventionality of her own, after all). But another girl—the average girl—may be far from safe, if she is ignorant as well as innocent. The quality of trustfulness that belongs to the most guileless of persons is the very thing that exposes them to misleading. If you have read "The Vicar of Wakefield" (or when you do read it), mark how the upright unsuspicious

Rebelling Against Conventional Restrictions

soul was victimized. It seems almost past belief; and yet such experiences are not unheard-of even to-day. When at the mercy of "the cold world" the harmlessness of the dove is a perilous quality unless balanced by the wisdom of the serpent.

When the girl of right spirit—but lacking in social training—mingles unconventionally with strangers, she may stop short of making serious mistakes; but she suffers misinterpretation, and possibly imperils her reputation through allowing herself to be hastily classed with certain others who are careless of their own good standing or defiant of social criticism. We may assume that ninety-five per cent of the people that she encounters are inoffensive; but the doubtful five per cent can make a disproportionate amount of trouble for her. The girl who is in any sense "alone" needs to understand social formalities in detail, and to observe with special care those points that peculiarly fit her case. A little reflection will make clear to her that the conventional rules of behavior embody the serpent wisdom that can, and does, protect the harmless dove.

Serpent Wisdom Protecting the Harmless Dove

Let us emphasize this statement: Ignorance of the conventional code, or wilful disregard of conventional propriety, is the one answer to the question, why the girl alone is led to form indiscreet associations that trend toward greater dangers. This is the fundamental explanation, whatever constructive excuse may be offered in each case. Intelligent understanding of rules and strict adherence to the social proprieties is the invulnerable shield of the unprotected girl. Thus safeguarded she cannot be reached by damaging influences. Conventional propriety and morality are not identical, but they are on closely-drawn parallel lines; and neither can swerve perceptibly away from the other with safety. Let Elizabeth and Juanita ponder this fact seriously.

Why the Lone Girl Forms Indiscreet Associations

Thus far our thought has been of planting and nurturing the slip, but what of its growth thereafter?

That will show in the expanding activity of the citizen. If you are a slip planted and rooted, identify yourself with the best element in your community, and to the extent of your talents sustain every good word and work. From being a passive recipient of benefits, become an active creator of values. Do not lapse into indifference, or dwell in selfish isolation, lest your fellow townsmen forget that you exist. Do not be a dry stick—the withered slip that failed to grow.

Enriching the Social Garden

I like to watch these slips—sometimes so ruthlessly clipped from the home plant by sharp necessity—going bravely and hopefully into remote regions in the garden of life, to test their power to live and thrive in a new soil and climate.

Wherever Providence places you, take root, send out thrifty branches, and from a slender slip become a vigorous, independent plant. So may the social garden be enriched by your abundant growth within its fair borders.

CHAPTER XIX

COURTESY AND SOCIAL SERVICE

DID you ever see a clump of yellow maples in October radiating something like sunshine on a cloudy day? You hardly believed that it was cloudy; you looked up to see if the sun was not shining, after all!

Those maples remind me of Theodric, in whose face there is a light that comes from—somewhere not outside; and his cheerful "Good-morning" sustains this impression of hidden sunshine. Some of the youths of his set vaguely wonder at his decision to "go into the ministry"; they question whether his native gayety can be subdued to accord with the more sedate propriety that they fancy must constrain the clergy. But this golden-maple-leaf boy seems to be supremely happy to answer his call, for he has found out what ministry really is.

The Golden-Maple-Leaf Boy

But social service is not the privilege of the ordained clergy alone. Whatever his daily business may be, the social minister is he who in his dealings with his fellow men is just, benevolent and courteous; both helping and receiving help, in friendly spirit; ready at any time to encourage—that is, "to put heart into"—a brother man, a most generous and sympathetic service, though the act may be trivial or the words few. The social minister keeps in good heart himself, looking on the bright side and making a bright side for others to look at. The most preoccupied worker can at least radiate this kindly light; it is worth while to be a golden-leafed maple in a cloudy day. It is the passive manifestation of the "missionary spirit"—the only spirit that ever responds when active social service is demanded.

Passive and Active Social Service

THE MISSION OF THE THIRD CIRCLE TO THE RESIDUARY SECOND

As we are nearing the end of our talks, will you please turn back to the definitions of "society," and the illustrations of the several circles. I never quite grasped the logic of missions until I studied out this complex circle definition. Now it seems clear that the concise purpose of missionary effort is, to expand the circumference of the third circle until it includes all the area of the residuary second. The idea is so reasonable that it seems almost practical, like some gigantic engineering scheme, or—as Shakespeare sums it up—"anything most hard," yet not impossible.

Expanding the Circumference of the Third Circle

Aside from all sectarian motives, every sincere work for social uplift is doing its part toward this ultimate expanding of the third circle: a result to be attained (if ever) through the intelligent and conscientious activity of the "more favored classes"—the instruments in the hands of Providence. Further, I am convinced that the best missionaries are ladies and gentlemen. In proof of this you have only to think of your own missionaries, those whose work is supported by your church and Bible school. Or, in broader outlook, scan the history of well-known missions or welfare work. Recall Father Junipero and his associates on the lone Pacific coast; Pere Marquette and Father Hennepin, traversing the boundless forest and prairie regions of the Great Lakes and the upper Mississippi—every one of these a seer following the Vision, every one a "voice in the wilderness" that has echoed ever since. And in more recent years, recall the late Archdeacon Gilfillan, the cultured and scholarly gentleman, spending the best years of his life on the reservation to enlighten and uplift the Indians; think of Frank Higgins, sturdy of physique and fine of soul, the "sky pilot" of the northern lumber camps; of Bishop Rowe in Alaska, traveling by dog sledge hundreds of miles from one lone parish to another; of Dr. Grenfell in Labrador, spreading social warmth and spiritual

The Seers Following the Vision

sunshine in the midst of bitter cold and gloomy fog. And nearer home, note the devoted men and women who are settlement workers in our great cities; and also reflect that some of the best educated, most refined and beautiful women you have seen are leading spirits of the Salvation Army.

Such altruistic souls are members of the "more favored classes" who, reducing theory to practice, voluntarily forego the congenial companionships of the third circle, to spend the greater part of their time with some less favored "body of persons" in the residuary second circle; counting it an "exceeding great reward" when they can bring back with them certain aspiring candidates for admission to the "more favored class." If you have met any of these people, or others like them, you must have been struck with the fact that ladies and gentlemen make the best missionaries. Who can urge the claims of the higher life so convincingly as those who are themselves its best exponents? A minister might preach a sermon on social service from the text found in Romans 10: 14, 15. Those two verses contain the whole theory of the mission of the third circle to the residuary second; and also sustain the opinion that I have twice stated; for, "as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" How beautiful, indeed! Surely, the ideal messengers are the finest types of the third circle culture. I do not refer to the polish of the manicure, though that is incidental; for the refinement that begins in the heart will in due time reach the finger nails; and conversely, the success of medical missions is a proof that to be clean and healthy is a good start toward being righteous, as the rule works both ways.

The Best Missionaries

The Finest Types of Third Circle Culture

Not long since I saw a photograph of a score or more of little girls ranging in age from three to ten years, standing in a group outside of their school building. Their round cheeks and bright eyes showed health and

animation; their neat dress and alert pose, the best of care and training. This picture might have been taken in any American school yard; but it was not. It was sent home by a young medical missionary stationed in China; and these little girls were pitifully neglected children who had been gathered into the mission hospital to be bathed and nursed and fed and clothed; and later, by the consent—or the indifference—of their parents, they had been allowed to remain in the mission school, some as day scholars, and some as home pupils, but all happy, and amazed at the kindness of the good doctor and his refined helpers and teachers. Here was a little "body of persons" rescued from a dreary section of the residuary second circle, and started hopefully on their way to join the "more favored classes." While I studied this group, I was thinking of that farewell dinner party, just before our young doctor joyfully left his third circle surroundings; and I was thinking of the question in so many minds then, "What's the use?" This little photograph is the answer to that question. It proves that the Golden Rule—that absolute balancer of relations—is the radical proposition that can be planted anywhere; the conventional laws are branch and foliage; good manners and morals, the flower and fruit.

The Medical Missionary and the Residuary Second Circle

Few of you will take up the foreign work; but the field of service is the world, and it includes New York as well as Shanghai. Indeed, groups of the residuary second circle are to be found in your own town; to some extent among your personal acquaintances. Even at school, where all seem to be equally privileged, there are subtle differences that distinguish the "more favored" from the "less favored."

Ever-present Opportunity of the Third Circle

If you belong to the "more favored class" you may have many significant occasions to be useful in unobtrusive ways. Four times in five there may be nothing for you to do, except to "radiate"; that is, to be your best self, an attractive object lesson in good will and good

manners. The fifth time may call for action—a kindly word or a practical service.

Perhaps you are conscious of being "less favored"; you vaguely wish for better things, yet hardly hope, because the relentless hand of circumstance holds you back. To conquer circumstance is the spirit's victory. And rest assured, if you consciously aspire to belong to the third circle, from that instant you are within its circumference; for such longing is prayer, and such prayer is answered. Some of the most honored and useful members of society are men and women who by aspiration, by practical effort, by the miracle of grace, have passed from the second circle into the third. Whoever strives to find the way may grasp the guiding hand of another—some missionary spirit of the third circle.

Aspiring to the Third Circle

It is a happy and inspiring thought, that for everyone who needs, there is a ready helper; for every willing helper there is ever-present opportunity.